THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME I. NEW YORK, THURSDAY, OCTOBER 4, 1849. NUMBER 44.

THE INDEPENDENT.

OFFICE 201 WILLIAM ST., CORNER OF FRANKFORT

TERMS—$2 per annum to those who order the paper sent by *mail*, and $2.50 to those who receive the paper by *carriers* or *post-riders* at their door free of charge.

Clergymen who send five names with $10 will be entitled to a sixth copy gratis.

Payment in *all cases* will be required in *advance*.

☞ ADVERTISEMENTS.—Seventy-five cents for 16 lines for the first insertion, and fifty cents for each subsequent insertion.

THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

Foreign Correspondence.

A SMALL PIECE OF THE OLD COUNTRY.

Our readers may take the following graphic sketch and lively gossip of the Isle of Wight, as a piece of constructive "Editorial Correspondence." It was commenced as a private letter, but ran spontaneously into a descriptive and suggestive article, which the individual to whom it was addressed thinks altogether too good for him to enjoy alone.

COWES, ISLE OF WIGHT, Sept. 11, 1849.

MY DEAR FRIEND,—I write to you from the Isle of Wight, that

"Precious gem, set in the silver sea."

Here I have been brought by that peculiar feeling which leads the worn and weary, and the sick, to the place where they first saw the light. Born within sight of what in Hampshire is called *the* Island, years before I set foot upon its shores it had for me all the attractions of the beautiful and the unknown. Well do I remember the incidents of the first voyage; it was before steamboats were known on these waters. Landing here, a footpath took myself and my companion, then in our young teens, to the main road, connecting Ryde with Newport; but in our entire ignorance we knew not whether to turn to the right hand or to the left. We prayed for guidance, then took the right hand, and twilight belted into darkness before we met a human being: then the inquiry was anxiously made, "Is this the road to Newport?" "This *is* Newport," was the reply. 'Tis thirty years since.

Here, a few years since, I first saw the "star-spangled banner," floating on the edge of Cowes harbor, behind the residence of the American Consul, which fronted the narrow street of the town; saw it, too, with a feeling of exultation as a young republican; not merely because it was the flag of the United States, but the symbol of triumphant democracy, to which the despised and insulted English Radical might look and take courage, and find self-respect. I really was disappointed not to see *now* the stripes and stars floating freely as I entered the harbor; and on inquiry was told, there was no American Consul in residence.

Often with strong desire do my thoughts turn westward, to converse with America in her vastness. Her interminable forests and ocean lakes, her inconceivable rivers and thundering cataracts, oppress my mind while attempting to realize them. Then comes the reaction. I feel that all this American vastness is barren; it has not the life of history: it is not holy ground, from solemn human associations. I wish you were *here* to mark the contrasts, and to reflect and philosophise upon them with me. *Here* I would *show* you the history of 2,000 years and more. Here, within a narrow space, the History of England has been acted. The low shores of the Hampshire coast are before me to the north, divided from this island by an arm of the sea, varying from four to six miles; to the east, Sussex; to the west, Dorset and Devon. Opposite to the harbor of Cowes the Hampshire coast is broken by an arm of the sea, which reaches to immemorial Southampton, some 16 miles distant. The southern shores of this island are crowned with the tall white cliffs of the chalk formation; and little towns and villages are built upon vast, irregular and most romantic tracts, formed by masses of the chalk cliffs which have "slipped" and formed irregular terraces toward the sea. Within the chalk, on the northern side of the island, are the clays, sands, and gravel of the tertiary formation. These fill a basin, the ridge of which rises—chalk again—a few miles beyond the Hampshire coast, and forms the "South Downs" of Sussex, stretching also northward through Hampshire, into Wiltshire, Berkshire, and Oxfordshire.

Such, in bare outline, is the country; this one of the smallest of islands, with its tiny rivers of two or three miles in length; with its little brooklets issuing clear and sparkling from the chalk, forming cascades that would pass through the joined open hands; with its "forests" of half a mile in diameter, and its little pastoral hollows which one passing cloud would wholly shadow.

But of what scenes have these narrow districts been witness! Hampshire, including this island, is the heart of Saxondom, and something more; and here might the American read the old country itself.

Carisbrooke Castle is five miles distant: let us glance at it. Grey and time-worn are its ruined walls, but the old portal, flanked with sturdy bastions, still looks grim and defiant as you wind up the ascent toward it. But as yesterday did Col. Hammond receive a strange fright there. The Colonel, good, well-meaning man, thought himself happy in being made governor: he had got, as he thought, out of the region of political storms, and escaped political responsibilities; and now here is Ashburnham ("Jack Ashburnham,") and shallow-pated and bragging Berkley, come to tell him that the King would fain take refuge with him at Carisbrooke, having escaped from Hampton Court, and being then not far off across the water! Here's a coil for the conscientious and kind-hearted Parliamentarian, whose uncle was a favored chaplain of the King.

There, too, is the small, square, and barred window, through which the luckless and foolish King would fain have escaped, after he had imprisoned himself at Carisbrooke; and here the question might well be asked, "Why, instead of seeking the Isle of Wight, the King did not seek the not distant shores of France?" The true answer is just being articulated: the Queen and Jermyn were there, and Charles was not wanted by either of them. But we must leave Hammond, and Charles, and Parliamentary Commissioners, and things of the yesterday of the 17th century. We go into the "well-house" of the castle. It is a dark, strange place, with crossed timbers, and a large and wide wooden wheel; a donkey is placed within the diameter of this wheel, and walking causes it to revolve, and by the motion is laboriously drawn up a basket from the well; and now, down, and down, 300 feet is lowered a light; the well is deep indeed; the light almost disappears, and a faint glimmer shows the agitated surface of the water. What giants of the earth hewed the rock to so profound depths? The Romans, near two thousand years ago! and there are the marks of their tools at this hour! This island was the Vectis of the Romans; and some 14 or 16 miles distant, near Southampton, was Clausentum, a station of note; and not more distant, opposite the western end of this island, there is now an almost perfect camp and speculum, or look-out post, to which I have often resorted, and peopled afresh. How solemn and impressive a thought is it at this Carisbrooke, and how real it makes history—that it is possible, nay, probable, that the Roman engineers employed here were also employed under Titus at the siege of Jerusalem! Vespasian, the father of Titus, was elected Emperor by the Legions of Britain; some of those Legions returned with him to Italy, and, as fresh troops, would, it is highly probable, form part of the army which was to fulfil the long deferred judgment of a long suffering God! Woe to Jerusalem!

I am far from books, and with an impaired memory, and so can say nothing accurately of names or dates, but you will let me, in a loose way, gossip on. Let us take another step from this chalk-hill at Carisbrooke, some 40 miles north; we are at Salisbury Plains, at old Sarum, a veritable Roman town, now without an inhabitant, and where these men of renown were gathered together, the yellow grain is now being gathered in; the deep circular fosse, embracing the entire site, yet attests the energy of the Romans; and the roads, proceeding straight to their object, still remain, the evidence of Roman civilization and the means of British. But our step across from the island was not for old Sarum, but for that more impressive monument of a far anterior civilization, of a system once almost as wide as the world in its influence, and as old as the corruption of the patriarchal religion—Stonehenge, the Druid temple, rises before us, and might speak, perhaps, of its younger brethren the pyramids! Let us connect this dim and remote past with the present by the fact, that within living memory, some 100 miles distant, an aged Cornish woman spoke the language of the British—of the Druids—and resided within a short distance of a celebrated Druidical memorial—the Logan-stone; a vast mass of rock so poised as to be moved or rocked by the efforts of a single person.

This is the heart of Saxondom. Not only did the galleys of the Romans pass up the Solent Sea, the narrow channel before me, but the war horses of the Berserkers foamed along the same track. Ten miles from the opposite shore did Alfred build the Minster, beneath whose roof he hoped and believed his bones would rest for aye 'Tis a thousand years since. On its site, alas, a new county prison now stands. But within a mile of it is the most sacred ground of Saxondom. Winchester Cathedral, the cathedral of that watery saint, St. Swithin. There, around the choir, in narrow chests, are the attested remains of Saxon Kings. Here, too, passed the fiery and ferocious Dane. Twice from this spot may have been seen the smoke of burning and ravaged Southampton. On its beach sat King Knut or Canute; and, to instruct his flattering courtiers, bade the waves not to advance and wet his royal feet; and from that day, as legends tell, he laid aside the golden circlet of royalty, and caused it to be placed on the head of the image of Christ in Winchester Cathedral. How vividly these things came before me yesterday, though the busy docks and the animated railway station occupy the ground where the royal Dane sat and the tents of his followers were pitched. Little do American travelers reck (or even one in ten thousand of English travelers) as they land from the steamboat here, after crossing the Atlantic, that the past of two thousand years passes upon them at the spot; the Clausentum of the Romans, the beach of Canute. With no little interest I yesterday once more saw the short Saxon window columns, and the narrow circular heads, literally half worn through by time, still forming part of the wall of a mean warehouse and stable, though erewhile the royal palace of princes.

Pevensey Bay, where the robber horde of Normans landed, and near to which Harold the last of the Saxons finished his course on the bloody and fatal battle field of Hastings, is some sixty miles distant; and immediately before me, and to the west, is the New Forest, haunt of my childhood, cradle of my race, where by turf fires and in a straw roofed cottage I heard history, and learned to hate the Normans as ravagers and destroyers before sceptical written history became familiar. Within a mile of that cottage stood the oak from which glanced the arrow of Tyrrell and pierced the heart of Rufus. "One Parkiss," a charcoal burner, conveyed in his cart the abandoned body of his king to Winchester; and it may serve to show the fixity of the English character and habits under some circumstances if I say, that hundreds of times I have conversed with a Parkiss, descended of "one Parkiss," and living on the same spot. A monumental stone, erected by Lord Delawarr, now shows where the oak stood.

Down this Solent Sea, on the margin of which I am, did the Norman princes lead the English people to invade the France from which they came, goading the unwilling Saxons by pronouncing those to be niddering, base and cowardly, who would not join to uphold the title of the Anglo-Norman to the throne of France; and at Southampton mouldered the remains of the noble traitors, beheaded on the discovery of their design to cut short an expedition against France by the assassination of the king. Centuries afterward the religious house where their remains were buried was appropriated to the French Protestant refugees, and was by them called Maison Dieu. There has been a French Protestant pastor at God's House since my recollection.

But I am going too fast: here are other historical monuments which must not be passed over while lightly sketching the country under my eye.

Eight miles distant, toward the eastern extremity of the island, are the ruins of Quarr Abbey; and some eight miles distant a little creek indents the Hampshire coast, and at high tide beneath the shade of over-arching boughs the traveller, in a small boat, might reach the village of Beaulieu and the remains of its famous Abbey. Still on the Hampshire shore, and not more distant, are the ruins of the famous Abbey of Netley, which for picturesque beauty and charm of situation competes with Tintern in Wales, and Fountains in Yorkshire for supremacy; still the pointed arch and the light buttress rising high and ivy crowned, tell of its extent and magnificence; and tall trees springing up amidst the vast masses of the fallen roof and prostrate columns of the chapel, speak more impressively to the senses and to the imagination than did in past centuries "the painted window, richly dight," the peal of the organ, or the voices of the chaunting Cistercia See how monkery possessed the land! Here are three abbeys within sight of each others' smoke! and see, too, what a soul of goodness there is in evil things! The Eighth Harry has been here, and his base passions and tyrannical self will, combined with the selfishness and greed of his courtiers, did that which the force of truth itself would have been unable then to accomplish.

But time is it this loose gossip, this dallying with the past, should have ending; and yet there are things at hand which should be noted, figures and details to give farther life to the sketch. Is there not within sight a perpetual Gehenna smoke ever rising above the place where the instruments of violence are fabricated and men learn the art of war? It is Portsmouth Dock Yard and Arsenal, and within whose harbor floats the old "Victory," Nelson's ship and his monument, stimulating to strife and emulation all who come within its influence. And is there not Spithead, where sank the "Royal George," and

"Brave Kemperfelt went over,
With twice five hundred men."

And are there not more "modern instances," which should not be forgotten. There is the little town of Reading where, at the opening of the present century, labored the excellent Legh Richmond, and whose "Annals of the Poor" have been blessed to thousands: in its church-yard rests the remains of his pious "Little Jane," and there still stands the tombstone whose solemn admonitory verses entered into her spirit, and became the germ of an eternal life. And is there not the Island Capitol, Newport, where Daniel Tyerman, of missionary spirit, belonged as pastor of a Congregational church, which he left at the instance of the London Missionary Society in order to visit its widely scattered stations. There, too, Thomas Binney labored, and laboring acquired strength for his present important and influential sphere of usefulness. And there is Ryde, where Gayer, a brother beloved of Binney, labored and entered into rest, but to whose remains the parish priest refused a place by the side of dear ones who had gone before, because he had not died in the parish. Here, too, a few years since, the amiable and evangelical Sibthorp labored, till he passed through Puseyism into avowed Popery. Is it not something to know that in this little island Congregational churches though hedged about by adverse circumstances, have been and are centers of usefulness; and that there are also fifty local preachers on the Wesleyan plan for the Isle of Wight?

Take another glance, which will show the Island to be an England in little. This "garden of England" is 23 miles in length from east to west, and about 13 in breadth from north to south; but being irregular, or three-lozenge shaped, it is about 60 miles in circumference. For every one of these miles there is a man of the preventive coast-guard, forming a little army incessantly watching against smugglers, of whom probably are four-fifths of the scattered population! Through the day, and through the long tempestuous night these men are on duty. They are armed with a heavy cutlass, pistols, a shrill whistle, and with fire-works; these latter ignite on friction, first send out blue lights, then rockets. Long tales might be told of the arts, the skill, the courage which are displayed by the smugglers and their antagonists. Though there can be no doubt that smuggling, scarcely less than poaching, tends to demoralize, yet it is true that conventional and popular morality here recognizes the right of the smuggler to exercise his hazardous calling, and sympathizes with him. A good, zealous, and laborious minister, an early friend of my own, located at "the back of the Wight," assured me that he labored in vain to convince his people, who loved him, of the wrongfulness and evil of the practice. Take this as an impossible *fact*: He had commenced "the long prayer" at evening service with a tolerable congregation; on unclosing his eyes, half or more of the adult males in the rustic chapel had silently disappeared; the rising and gusty wind had conveyed to them the intimation of a favorable time for an expected landing (landing of spirits); or the anxiously looked for signal had been made out by the watcher on the tall cliff, and the warning had been rapidly given. There was urgent work to be done, and needed wages to be earned, and it was so.

This of the poor, now of the magnates. The great proprietor here at Cowes, is a Mr. Ward, brother of a lately deceased London banker, and some time member for the city. He is ill and passing away childless; his heir is a nephew, and that nephew is Mr. Ward of Balliol College, Oxford, and the author of the "Ideal Church," and of the most violent anti-Protestant articles in the *British Critic*; He is now a declared Roman Catholic. The next great proprietor is Sir Richard Simeon. This baronet is the brother of the late Mr. Simeon of Cambridge University, who may with truth be said to have been the founder of the modern school of evangelical clergymen in the established church; but of which there will, I fear, be scarcely representatives in the third generation. His nephew and the son of the baronet, is the representative of the Island in Parliament. He was not of his uncle's University, but of Christ Church, Oxford, at the time when Puseyism was in full flood. He is one of the many decorous but very High Church men of the influential laity trained under Oxford influence.

Disloyal that I am! I had almost forgotten that the Queen's favorite residence is a short mile from me, upon the hill forming the east side of Cowes harbor; it is an abode of no great pretensions, secluded in its park, but at once commanding the beautiful island scenery, the Hampshire coast, and the Solent Sea. In two hours the Queen can reach this quiet nook from Windsor Castle. Two of the young scions of royalty are now here in charge of good Lady Lyttleton. The royal parents are still at Braemaer in the Highlands of Scotland, but will be here shortly.

I really am ashamed to have run on to so great length, and must mingle apologies with my affectionate greetings.

I am, my dear friend,
Very sincerely yours,
JOSEPH WARNE.

Domestic Correspondence.

For the Independent.

CROSSING THE FERRIES, &c., ON THE SABBATH.

MESSRS. EDITORS:—I have been waiting with considerable anxiety to see something in *The Independent* on the subject of *Sabbath traveling*, and of *crossing the ferries* on that day, hoping that the questions recently propounded, and your liberality in offering the columns of *The Independent* for the proper discussion of the subject, would have secured the consideration of some of your able correspondents. But nothing having appeared, I will venture to give you a few facts which may throw as much light on the subject as any labored argument would do. It is not unfrequently the case that labored arguments cast a denser fog about the truth, and envelop it in greater mystery than before it was touched, when a simple statement of a few facts bearing on the question may throw a flood of light into the mind, which education, sophistry, or interest, can neither gainsay or resist. For about eighteen years I have given much thought to the subject under consideration, and during this period I have traveled much in our own country, and have always endeavored to avoid all travel on the Sabbath, although at times I have been subjected to great inconvenience, much expense, and no inconsiderable delay, by stopping to spend the Sabbath, *the whole Sabbath*, when perhaps a few hours' ride might have saved all this seeming loss. I could fill a whole page of your paper with incidents of deep interest, that have occurred in my own experience, respecting this question; and I could fill another page with deeply interesting and instructive facts, in the history of others, touching the same question, which have come under my own observation; and I could fill another, and still another page, with facts of deep and solemn interest, which have been published within a few years past in the newspapers of our land, clearly indicating the displeasure of God at the profanation of his day, and his determination to maintain his government, though he may bear long with his rebellious subjects.

I will confine myself in this communication to the narration of two facts or incidents, which may serve to open a window in some minds, through which they may get new views of Sabbath traveling, and of the way by which men get the consent of their consciences, and how they derive encouragement from the example of others.

Fact 1. Not many years ago, a gentleman residing not a thousand miles from New York, for many years thought it a great sin to cross our ferries on the Sabbath. He said much against the practice, and I think properly and truly. But at length he had occasion to change his place of residence, and then he found a strong inclination to cross the ferry on the Sabbath, to attend his old church, or to hear this popular minister or that. After considerable difficulty with himself, and having removed the obstacles which at first effectually blocked up his way, so that he had crossed repeatedly on the Sabbath, he told me how he had brought the change about. He said it had been done by prayer, and a careful attention to the teachings of conscience respecting the matter. He said, when he left his house to cross the ferry for the first time, he was undecided whether to go over or not—he had some misgivings, but thought he would walk along towards the ferry, and see what conscience said as he proceeded. He walked on, and no obstacles were thrown in his way; he neared the boat, but no command to stop was heard; he stepped on without noticing the least rebuke from within, and when fairly on board, said he, "I never felt more satisfied in my life that I was in the way of my duty." This case is not overdrawn, and I have not given it to injure the feelings of any one, but have simply referred to it to show how easy a matter it is for men to satisfy *themselves*, that whatever they *desire* to have right, *is right*.

Fact 2. A young gentleman, a member of a church in New York, is now boarding in Brooklyn, and he not unfrequently goes back and forth to that church on the Sabbath. In a conversation with him lately on this subject, he told me that he had conversed with a clergyman respecting the matter, and he thought he might cross with impunity; and further, he was "peculiarly situated;" he had a sister in New York who wished him to attend church with her on the Sabbath; and as he commuted his ferriage, and therefore did not *pay* the ferry master anything for carrying him over on the Sabbath, he thought perhaps he might be excusable. I spoke to him of the great amount of Sabbath-breaking by our ferry companies, and gave it as my opinion, that if *all professors of religion* would cease patronizing these boats on the Sabbath, they would cease to run on that day within twelve months; not because Christians constitute the mass of Sabbath patrons; but if *they* should refuse to cross because they regarded it as a violation of God's command to "keep the Sabbath-day holy," the respectable and better portion of community, who are not professors of religion, would soon follow their example, so that the practice, and the character of those who should keep it up, would soon become so disreputable, that the companies would put out their fires and chain up their boats during the hours of God's holy day. Said the young man, "If I thought such would be the result, I would be the first man to stop; but when I see such ministers as Mr. —— and Dr. —— crossing on the Sabbath, I cannot but feel a sort of license to do the same. I have no doubt," said he, "that *ministers* crossing the ferries on the Sabbath does occasion reproach being heaped upon the cause of Christ."

Now I would ask if these two cases (were there no others of like import and tendency) do not call for a candid and thorough investigation of this subject? I hope still to see in your columns a thorough examination of this whole matter.

A LAYMAN.

For the Independent.

YOU HAVE A SOUL.

Last Sabbath morning I met a man with a fish-basket on his arm, indicating how he designed to spend the Sabbath. Said I to him, "P., remember that *you have a soul*, and that *there is to be a day of judgment*." This was all I had time to say before he was out of hearing. While he was engaged in violating the fourth commandment at the sea-side, he might have fallen into a train of thought like the following: "*I have a soul*, which is destined to an immortal existence. It has entered a road that has no end; it must travel on, and on, and on, forever. I can take up in one hand more grains of sand than I can count in a year; and yet my soul will live long enough to count every sand of which the earth is composed. As I dip my finger in this water of the ocean, and let a drop fall from it upon this flat rock, that drop flies into a thousand particles; and yet my soul is to live more years than there are particles of water in all the oceans, seas, lakes and rivers on this globe. *There is to be a day of judgment*, and I must be there. What then? I am to be tried and judged for the deeds done in the body. If I am contentious toward the Almighty, and do not obey the truth, but obey unrighteousness, then indignation and wrath, tribulation and anguish, will be my inevitable portion to all eternity. If I swear, lie, drink, break the Sabbath, disobey my parents, or any rightful authority, hate my fellow-creatures, commit adultery, steal, bear false witness, covet what belongs to others, neglect meetings and prayers, and repentance and faith in Christ, then at the judgment I must hear the Judge command me to depart accursed into everlasting fire, prepared for the devil and his angels. I shall join with others of like character in weeping and wailing forever and ever. This will be my portion in eternity if I retain a character which allows me to break the Sabbath, and disobey the Gospel of Christ.

Will it not be wise in me to foresee this evil, and hide myself in Christ's all-sufficient atonement, and thus change the current of my destiny? If I will now cease to do evil, and learn to do well—if I will now break off my sins by righteousness, and my iniquities by turning unto the Lord—if I will now exercise repentance toward God, and faith in the Lord Jesus Christ,—then by the sovereign mercy of God I may stand at Christ's right hand in the judgment, and hear him say to me and others, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' Then may my eternity be spent among the choirs of heaven in wonder, love and praise. If such are to be the results of the deeds done in the body, then my mind is made up—my purpose is fixed—'As for me and my house, we will serve the Lord.' If I have a soul, it shall be entrusted to Christ's hands, and its salvation secured. Then at the approach of Christ to judge the world, I will lift up my head with joy."

K.

For the Independent.

City Tract Society.

The Third Quarterly Meeting of this Society in the present year was held on Monday, Sept. 17th, at Rev. Dr. Patton's church, and the facts exhibited were such as ought to arrest the attention and engage the coöperation of the community. Here is a Society, embracing Christians of all Evangelical denominations, engaged in doing good to those who are not, and cannot be, reached by our ordinary religious institutions. It has 1,160 Visitors, and sustains 20 Missionaries: 16 of these are Ward Missionaries, one attends to the German population, one to Seamen, and two to Emigrants. In the last nine months, nearly 800,000 tracts have been distributed in this city, and more than 5,600 volumes lent to read. Effective aid has been rendered to the Bible, Sabbath-school, Public-school and Temperance Societies. More than 2,000 persons have been induced to attend the ministry of the Gospel; Prayer-meetings have been held; the sick, the poor, and the distressed, have been sought out, befriended and instructed; backsliders have been reclaimed, sinners have been converted from the error of their ways, and converts have been united with Christian churches.

At the afternoon meeting it was remarked, that of the 5,000 persons who had fallen victims to cholera, in the last three months, there were doubtless many who had resolved, at some future time, to commence a life of piety, but who had been cut off with this resolution unfulfilled, the intensity of their sufferings affording no convenient season for religious conversation, prayer, or serious thought; and hence was argued the importance of increased diligence, perseverance and fidelity, in seeking out and approaching persons in health, endeavoring to awaken them to reflection, and especially those who have themselves been brought low, or who have been bereaved, whose minds may now be tender, and who may need, in various forms, our kind attention. This is a work in which this Society is engaged. Ought it not to be fully sustained?

At the evening meeting it was announced that, as in the last quarter of a year, while so many families were absent from the city, the collection of funds had been nearly suspended, $5,000 would be wanted to sustain the Society until the Anniversary, in December, and it was hoped this sum would be provided by the promptitude and liberality of contributors. Surely it behooves every one, according to the means with which the Lord has entrusted him, to see to it that this hope be realized.

O.

For the Independent.

THE NORTHFORD TRAGEDY.—RUM.

MESSRS. EDITORS:—Although the main facts in this case will have met your eye before my more tardy communication reaches you, I shall for the sake of some reflections relate them here.

The village and ecclesiastical society of Northford Center lies on the New Haven and Middletown turnpike, ten miles from the former place. West of the turnpike, on a road which crosses the turnpike east and west, stands a house, two stories in the front, and one story in the rear. On Friday morning, Sept. 14th, the inmates of this dwelling were Mrs. Olive Foote, a widow of 60 years, member of a Baptist church, and of peaceable disposition in her transactions with her neighbors; and Henry Leander Foote, her only son, a man of 36. It is said that his boyhood bore no particular marks of depravity beyond others of the same age. He however early commenced tipling at the grogshops in the village; and when the Florida war commenced, he left his home for that school of crime, the army, and was absent some six or eight years. His mother supposing him to be already dead, put on the usual mourning for him. To human seeming, had this supposition been reality, it would have been infinitely preferable. He however returned, hardened in sin, an habitual drunkard, and sullen and quarrelsome in the treatment of his mother. The only other inmate was a girl of *eleven* years, named Emily Cooper, adopted daughter of Mrs. Foote, and the daughter of a deceased sister. This little girl was a member of the Sabbath-school in Northford; bright, intelligent, lovely, above the ordinary level. Emily attended school at a school-house which stands on the same road, half a mile west from the house of her adopted mother. Between the dwelling and school-house is a hill, which is covered with woods on both sides of the road.

A little before 9 o'clock on Friday morning, Emily with her sweet face and light step, carrying her little sun-shade and dinner-basket, tripped along up the hill towards her school. It was the last day of the school, and her teacher had been specially urgent with her to be present that day, as she expected to bestow rewards upon her scholars, and Emily would be a prominent candidate.

Somewhere in the town of North Haven, and near to Northford, is a grogshop. The proprietor is a man of from 70 to 80 years of age. Thither Foote went and procured a supply of liquor; for no one in Northford now sells such drink. Foote had been for a fortnight almost constantly drunk. He had that morning sharpened his axe and jackknife; the former of which his mother hid, fearing some ill design.

In the course of the day, as Mr. Wm. Evarts was passing the house of Mrs. Foote, he heard a cry of distress, and penetrating into the back part of the house, he discovered Foote with a heavy hammer in his hand, standing over his mother, who was lying in a corner of the room, with her head and face and hands shockingly mangled, and covered with blood. He asked Foote what he was doing, and demanded the hammer. Foote replied with an oath that he would not give it him. Mr. Evarts ran for help, which he soon obtained in the person of a Mr. Brockett, who was at work near by—a man of athletic frame and daring purpose. Foote meanwhile had left his mother, proceeded to a back room in the lower part of the house, crept under a loom, and severed an artery of one arm, and was bleeding profusely. He was immediately secured. Physicians were called from Fair Haven and Durham, and a court of inquiry was organized.

We have now come to a late hour in the day. At 5 o'clock P. M. it was discovered that little Emily was *missing*. Her joyous step had not been seen. Had any ill befallen that tender child? A messenger was sent with all speed to the school. She had not been there that day. Alarm spread from heart to heart. The excitement became great. Parties were formed to scour the woods. Their work was quick done. Little Emily was found in the woods, twenty-five rods north from the road. Her neat bonnet, her sun-shade, her dinner-basket, were all lying beside her. Poor Emily! She had been *abused! Her throat was cut!* and her gentle spirit had gone to eternity. Her body was taken to a house near by, not her home, and the people thronged in as the news spread from house to house. Into the midst of this scene the court of inquest introduced Foote. An unbroken silence pervaded the room for five minutes, during which time Foote trembled in every limb and joint, as if he saw the finger of God writing his guilt on the wall, and at length asked thrice in quick succession, "How came she dead?" and then, "Where did you find her?"

Foote confessed before the court that he saw Emily passing in the road while he was himself in the woods mending his fence. He has since confessed that Emily came into the woods to help him drive his sheep. Foote is now in New Haven jail awaiting his trial. Emily is in her grave. Mrs. Foote is slowly recovering under the judicious management of her physicians.*

Foote pleaded guilty to the charge of assault and battery upon his mother, and confessed that he cut his own arm, but denied any participation in the death of Emily. We trust that God will make this matter plain. "There is no darkness nor shadow of death where the workers of iniquity can hide themselves and be at rest." God can turn the darkness into day, and make the night to be light round about him. He can so concentrate upon the heart of the murderer the withering frown, nay, the bitter curse of the community, as to kindle up a hell within him. He can so impress upon his spirits the stern demands of justice, as to make him prefer to convict himself, with certain death before him, rather than bear the pressure of the very torment of a guilty conscience. He can make use of the very attempt to exculpate himself to convict the murderer. And He can make the troubled mind betray itself while the body is asleep.

How dreadful, reader, to be guilty of the crime of murder! When the crime has been once committed, all the waters of the ocean cannot wash it away; all the scalding tears which you may shed through eternity cannot blot it out. Some one destroyed that child. Her blood is on his heart—the blood of the body, and we greatly fear the blood of her soul!

And now what shall we say to that gray-headed man of 70 years, who makes it his business to sell intoxicating liquors? Go and look at that mother lying in the corner of her room, and covered with blood! Go and look at that spectacle in the woods—that child violated—her throat cut! It is a settled principle of accountability, that what a man does by another he does by himself. If you had hired another to commit these outrages for money, you would stand before the universe the guilty author of them. But you sold the liquor for money, and under its influence the fatal deed was done. To fasten the guilt upon you, we only inquire whether in times past it has been common, or has happened, that under the influence of intoxicating liquor men have committed such deeds? The catalogue is long and bloody. Similar crimes, under similar circumstances, have been common for a thousand years. And you, with the full knowledge of these facts, sell intoxicating liquors. You sold such liquor to Henry Leander Foote the very day on which these outrages were committed. Have you the heart of a man, or of a demon?

A word to the inhabitants of North Haven. Does that grogshop exist, by your license, or by your neglect? Which ever side of the alternative is true, you are also responsible for the dire scene which has just been enacted in the neighboring society. You know that if any man in this State sells intoxicating drinks without a license, he subjects himself to a fine, to be increased geometrically for every repetition of the offense. By withholding license therefore, and exacting the penalty of unlicensed sale, you can drive every vender of intoxicating liquor from your town. Driven from Northford, where no intoxicating liquor is sold, Henry Leander Foote went to your town and obtained it. For two weeks he was constantly drunk. The very day on which the dreadful tragedy took place he obtained liquor from that store. You have known these many years that this ox has been wont to push with his horns, and have not restrained him. Go now, I beseech you, at least in your imagination, to these woods. Behold that child struggling in the grasp of a fiend! Her head is bent backwards, and her throat is cut, and she is held in that position till life is extinct! Look around on your own sons and daughters for the next victim to this Moloch.

But I see the blood already mounting to your temples, and your bosom heaving with some high purpose. Arouse yourselves then, and cast out this demon from among you, or the stones of the streets will cry out against you. The blood of Emily Cooper cries to God from the ground! The blood of that aged widow too has tongues! The blood of the man on whose soul lies the heavy crimes which threw a gloom over your whole region cries out against you! Up then, and to your work. You will have the sympathy and approbation of all good men. Wicked men you need not fear. You will have the approbation of God and of your own consciences. From this hour let your town be completely purified of this abomination.

A TEMPERANCE MAN.

* Mrs. Foote is since dead.

For the Independent.

CONGREGATIONALISM AND PRESBYTERIANISM COMPARED AS TO THEIR FRUITS.

MESSRS. EDITORS:—Since writing my article for your paper last week, I have noticed the following remarks in the Congregational Register, published in 1847. They serve to confirm my position, and to illustrate still further the fallacy of the objections urged against Congregationalism. By publishing them you will oblige

Yours, &c., ROBINSON.

"By their fruits shall ye know them."

For purposes apparent in the sequel, we invite attention to some comparisons of the Congregational and Presbyterian systems, as to efficiency and other things. Take first a fact touching the contributions of the Old School Presbyterians to foreign missions. Dr. Engles, editor of the Presbyterian, whose statements are worthy of all confidence, stated as what was shown by the reports of the board or missions, last May, that—

"Not one half of the congregations of the Presbyterian Church contribute a single dollar to the cause of foreign missions, and many communicants in the giving churches contribute nothing."

Now compare this with what is shown by the abstract of the contributions made by our churches to foreign missions in 1844, the last document of the kind which has been published, showing at a glance what was given by each church. At that time the number of our churches in New England was about 1180. The number of these churches that contributed that year to our foreign missions was 992, leaving 188, or about 1 in 5 of the whole that contributed nothing. But about 270 of them were aided by the Society for Home Missions. From which it would appear that 86 more of our churches give to foreign missions than are able to sustain themselves without home missions. The result then of a comparison of all our churches in New England with all the O. S. Presbyterian churches, shows, that while one in two of the latter, only one in five of the former, fail of giving to foreign missions. If we should add to our churches in New England all that are in our connection out of New England, there are not enough of them, even if but a small part of them contribute, to lift the proportion above one-fourth of ours not contributing. But this difference is better shown in amounts contributed. Leaving out what came from permanent funds, and from sources aside from the annual gifts and legacies of the churches, the whole amount of the contributions reported in the last minutes of the Old School Assembly, was $51,809 for foreign missions, and $39,368 for domestic missions. But in the year 1844, and much more last year, though we have not the means of telling the precise amount, our churches in the little State of Massachusetts, the State said to be so spoilt by Unitarianism, for pure want of a Presbyterian fence to keep out the mischief—this little and so much pitied State, these fragments and brands of orthodox churches, left of the sweeping fires of heresy, only 420 in number, in that year contributed to foreign missions $73,369, while the 2300 Old School Presbyterian churches, with all the advantages of a polity that is said to be more promotive of purity, peace and order, and more fruitful in every good work, contributed only $51,809. Look at it: the 2300 churches gave near one-third less than the 420 churches; that is, our churches have done for this cause near one-third more than five times their number of Presbyterian churches. And as to home missions a like proportion holds. Our 420 churches gave the last year to this cause $41,408, and their 2300 churches gave but $39,368. This is not stated as a matter of boasting, for we all ought to be ashamed for having done so little—but in vindication of a great principle involved.

Let us now in like manner compare notes with our new school brethren, to whose ranks many a Congregationalist has gone for better efficiency in good works. The new school churches, as will hereafter appear, are about as many as the Congregational, in all the country. And in previous pages we have shown that our contributions to home missions were two to one of theirs. And as to foreign missions, the abstract referred to above, of donations of a year ending July, 1844, makes the whole receipts of that year to be $233,849. Throw out, because from extraneous sources, $7846. This leaves, to have come from the two, $226,003; of which from churches known to be Congregational, $141,481. This leaves for Presbyterians and churches not known, $84,522.

Here again we have our churches contributing near two to one of the Presbyterian. Thus we see a prevalence of a general law, which brings out a like result from year to year, and extending to the several branches of benevolent effort. It is not a mere accident, rarely occurring, but essentially an invariable proportion, running through all years, over all the details of the work. No general law is more true to itself than this—that Congregationalists, all other things being equal, are wont to give in works of benevolence more than twice as much as Presbyterians. Nor does it matter whether you compare with Presbyterians in long meter or short, old school or new—except that the latter have a larger proportion of emigrants from us, with habits formed in our churches, and so a proportionally better result is shown by them. This general law demonstrated by a full induction of facts, may be relied on as such. And now we naturally ask for the cause. The cause of a difference of fruits must be a difference in the trees. Somewhere in the elements as to which the two systems differ, must lie a steady and ever active cause. And till a more probable one can be advanced, we shall say that it is that freedom of government which our system allows to all the brotherhood, extending a common responsibility to all, making all inform themselves as to the business and sympathize in the concerns of the church. The session takes out of the hands of the brethren the business which God put into their hands, when he required excommunication, "when gathered together;" and by this means they have sundered bonds appointed to hold the general mind in sympathy with all the action of the church. A habit of feeling is created, that the benevolent action of religion belongs to those who bear the responsibility of governing. But be the cause what it will, the fact is no less certain; and with the fact we are chiefly concerned. It is a fact which we may not leave out of the account when we ask—Lord, what wilt thou have me to do?—touching this or that cause. If one system be actually doing double of the other for the spread of the Gospel, and we give influences and energies to one, which thrown into the opposite scale would produce double the good, we are not blameless. If the one be twice as productive as the other, it is not a mere matter of government, but question of immense moment, whether our free system is to be shouldered aside as it has been, or allowed free course among the swelling millions of the West. Olious as it may seem to stand for a difference of church polity, we cannot strike the surrender of our freedom till this pregnant fact of difference in utility be disposed of.

But we have not done with these invidious comparisons. There lurks in many minds the feeling, that though our system better promotes benevolent action, the other compensates by a more healthful and orderly state, secured by a more energetic government; that under that regimen is more sound doctrine, more staidness and mutual harmony of ministers and people. Let this come to the test of fact. As to the Presbyterian rule better securing sound doctrine, it is of age, and may speak for itself. It spoke the experience of the English Presbyterian Church, which once was a very important body, but she was overrun by Unitarianism, and now "Illium fuit," tells her story. So the Scotch Church, so much and so justly the boast of Presbyterians, has in former times suffered from alarming incursions of Arminianism, and later from a modern atheism, which absorbs a great part of the now Established Church in, but a more

newly formed Protestant churches their duty as to the support of their own native pastors.

The valuable building at Bebek, occupied by the seminary, has necessarily and very seasonably become the property of the Board; and the institution itself becomes more and more suited to the spiritual exigencies of the new evangelical community. It now contains 23 pupils. Near the close of the last year, the seminary was visited by a special divine influence, and all the pupils not previously church members, except five in early youth, were hopefully converted. The standard of piety in the seminary was also manifestly raised. Several children of the missionaries were sharers in this work of grace.

Preaching tours, as usual, were made by different members of the mission. The press has been usefully employed. A book of theology, prepared expressly for the evangelical Armenians, is in the press. A part of D'Aubigne's History of the Reformation has been published. The churches at Nicomedia and Adabazar flourish equally with the other churches, though no missionary has ever resided at those places; and it is thought that Trebizond may well be left, soon, to the native pastor and church of that city, with occasional visits from the mission. Perhaps Broosa may ere long be vacated in like manner. New stations are contemplated in the interior. Mr. Schneider has removed from Broosa, and joined Dr. Smith, at Aintab, where the reformation has assumed an aspect of peculiar promise. In every part of Asiatic Turkey, indeed, there is a religious movement among the Armenian people, and in every important town in the empire, where any number of Armenians reside, there are found at least one or two lovers of evangelical truth. From various sources, the Committee are assured that there is a spirit of inquiry awakened in Diarbekr, Oorfa, Killis, Malatia, Moden, Kharpoot, Marash, Adana, Tarsus, Arabkir, and Kaisarea; towns of more or less importance in Asiatic Turkey. A new impulse has also been given to the work at most of the stations occupied by the mission. Three brethren from this mission are providentially present at this meeting, to testify, so far as there is opportunity, what they have seen.

SYRIA.

(4 stations and 2 out-stations; 10 missionaries—one a physician, 1 physician, 1 printer, 12 female assistant missionaries, and 5 native helpers;—total, 29.)

Mr. Calhoun has returned to Syria, and was accompanied by Mr. Williams. Mr. Thompson, after an absence of seventeen years, is now on a visit to this country, with the approbation of the Committee, and will be a witness to this meeting of what God is doing in Syria. Mr. Smith has begun a new translation of the Scriptures into Arabic. The printing during the year 1848 exceeded a million of pages. About 400 pupils are under instruction; 16 of these are in the seminary at Abeih. Eight new members were received into the church, which now contains 18 members.

NESTORIANS.

(1 station; 6 missionaries—one a physician, 1 printer, 8 female assistant missionaries, 12 native helpers, 6 of whom are preachers;—total, 27.)

While Mr. Stoddard was on his way to Constantinople, accompanied by his wife, with the hope of improving his own impaired health, she was suddenly removed by death, to the great loss of the mission. Mr. Stoddard is in attendance at this meeting, with health somewhat improved. Mr. Breath is on his return to the mission, accompanied by Mrs. Breath and Mr. and Mrs. Coan.

The mission has had more than the usual prosperity. The persecuting career of Mar Shimon, the Patriarch, has been singularly arrested by Providence. The native helpers have been greatly quickened and emboldened in preaching the gospel. The revival of religion, which gladdened the missionaries in the early part of the present year, is described in the Report, but the account of it cannot be abridged for this brief summary. The two seminaries, as in the revival of 1846, were remarkably affected. It was felt in De Gala, in Charbash, in Ardeshai, in Vazerowa, and other villages, where large congregations listened solemnly to the preaching of the gospel. Neither the Patriarch nor his supporters dared openly to oppose a work, which so decidedly received the approval of the great body of the priests and people. His brother, a strong-minded man, was among the hopeful converts; as was also Malek Aga Beg, the most influential layman among the Nestorians, and Mar Yohannan, the bishop who, some years since, visited the United States. This revival, as described by the missionaries, must have had all the characteristics of the best revivals seen in our own country.

The two seminaries contain 70 pupils, and the 33 village schools about 500. The translation of the Old Testament into the modern Syriac, has been completed.

The Koordish chieftains, who were so long the terror of Koordistan, have been carried captive to Constantinople, and the mountains are now under Turkish rule. This has opened them to the gospel; and Messrs. Perkins and Stocking made a preaching tour, last spring, as far as Mosul, accompanied by some leading Nestorian ecclesiastics. They returned in June, but their report of the tour, which is understood to be full, has not yet been received.

MAHRATTAS,—BOMBAY MISSION.

(3 stations; 4 missionaries, and 3 female assistant missionaries;—total, 7.)

A new station has been formed at Satara, the chief city in a district which has lately come under full British control. The labors of the mission have been as in former years.

MAHRATTAS,—AHMEDNUGGUR MISSION.

(3 stations and 2 out-stations; 7 missionaries, 7 female assistant missionaries, and 12 native helpers;—total, 26.)

Mr. French has been compelled, by ill health, to visit his native land. Other members have also suffered from illness. The schools embrace nearly 900 scholars, of whom 50 are in the seminary, and as many more in the boarding schools. The brethren have continued their practice of making tours for the purpose of preaching. Mr. Munger traveled near a thousand miles, and preached in more than five hundred towns and villages. The native assistants have also been employed much in this species of labor. Fourteen were added to the two churches, which number 119 members.

TAMIL PEOPLE,—MADRAS MISSION.

(3 stations; 5 missionaries,—one a physician, 1 printer, 6 female assistant missionaries, and 7 native helpers;—total, 19.)

Mrs. Winslow has returned to Madras, and was accompanied by Mr. Dulles and his wife, a daughter of Mr. Winslow. Ten were added to the church in the year 1848. More than 200 Hindoo females are in the schools. The whole number of pupils appears to be about 450. The Tamil printing amounted to about a million and a half of pages. The Tamil type has been reduced in size. A still smaller size, with a view to economy in printing, has been ordered of Mr. Hallock of New York; the Hindoos not being able to cut punches on so small a scale. Mr. Winslow has devoted a part of his time to revising, with a committee, the Tamil Scriptures. The brethren unite in earnestly calling for more laborers in this particular field.

TAMIL PEOPLE,—MADURA MISSION.

(10 stations and 2 out-stations; 11 missionaries, 1 physician, 12 female assistant missionaries, and 22 native helpers;—total, 46.)

The Head of the Church saw fit to continue Mrs. Little in life, after entering India, only long enough to manifest her interest in the missionary work, and to endear herself to her associates. Dr. Shelton and wife reached Madura in March, and Dr. Scudder then returned from Madura to Madras.

Two new churches have been formed. The number of members in the 11 churches is 242, of whom 35 were admitted last year. Religious services are held regularly in 58 villages, besides the mission stations. Nearly 5,000 persons are assembled for hearing the preached Gospel from week to week. About one-third of these are adults. Much progress has been made in gathering what are called "village congregations." Seventeen were added during the year, making 69 in all. The number of families thus associated is 699, and of individuals 2,606. In these villages there are 59 schools, containing 896 pupils,—the children, as the Committee understand, of the families associated in the Christian congregations. To these add the pupils in the free schools of the old system, and those in the seminary, in the boarding schools, and in various select schools, and the whole number of pupils is about 2,300.

TAMIL PEOPLE,—CEYLON MISSION.

(8 stations and 6 out-stations; 12 missionaries, 1 physician, 2 male and 15 female assistant missionaries, 2 native preachers, and 27 native helpers;—total, 59.)

Mr. Poor, who was expected at the last meeting, is with us to-day, after an absence of thirty years. Mr. and Mrs. Cope have come to this country, having been prostrated by sickness and unable to labor. Three new brethren, one of them a printer, and their wives, joined the mission in March. Only a few days after their arrival, the mission was suddenly called to mourn the death of Mrs. W. W. Scudder.

The number of pupils under instruction is about 4,300. Of these about 3,500 are in the free schools. Each of the two seminaries, one for males, the other females, contains about 100; and there are about 600 boys in select schools, or academies, where the English language is more or less taught. The students in the seminary at Batticotta are now required, with few exceptions, to pay the full cost of their board. Notwithstanding this, more than double the number that could be received applied for admission, who were well fitted for the seminary. The expenses of the institution are thus diminishing. Nearly 8,000,000 of pages were printed during the year. The eight churches contain 347 members, 18 of whom were received in the time under review. Six were excommunicated and as many more suspended. Increasing attention is given to preaching and pastoral labors.

(Remainder next week.)

The Independent.

NEW YORK, THURSDAY, OCTOBER 4.

THE LETTER FROM THE CHOCTAW MISSION.

In laying before our readers our own remarks on the late meeting of the American Board of Foreign Missions, we intimated our expectation that the letter from the Choctaw Mission, which gave so much relief to many minds, would be by no means satisfactory in some quarters. We knew that the views expressed in that communication must be distasteful to those who regard Slavery as a Divine institution, the abolition of which is as foreign to the genius and mission of Christianity as the abolition of any other domestic relation. We knew too that some of those who were dissatisfied with the position taken by the Board at Brooklyn in 1845, would be equally dissatisfied with the present posture of the Choctaw Mission, and would not hesitate to declare that the anti-Slavery professions now made by those missionaries are fatally defective. Accordingly, we expressed our hope—let us rather say our desire—that such persons, on the right hand and on the left, would henceforth relieve themselves by contributing to foreign missions through other channels.

We have thought it best to give, below, a communication in which one of our friends expresses his own dissatisfaction. This document may be useful to the missionaries for their defense if they find themselves arraigned—as very probably they will be—on a charge of "abolitionism." The approbation of the *New York Observer*, and the disapprobation of "Observer" in *The Independent*, taken together, ought to go far towards clearing any man from all suspicion of being an Abolitionist. A few more such articles, if published in season and circulated at the South, may have the effect of saving the missionaries from the censures of our brethren at Princeton, and even of the writers in the *Southern Presbyterian Review*.

We do not think it necessary to refute the propositions set forth by our correspondent. It is enough to say that to our view the position of the missionaries in respect to Slavery in the Choctaw nation, is entirely different, as represented in their late letter, from what it was as represented in their letter of the preceding year. Whether they then by some accident misrepresented themselves, or whether they have in the meantime been led to sounder and more Christian views, we are not careful to inquire. Last year their letter was written in the tone and style of Southern Christians—the same into which many of our ultra-conservative brethren at the North slide so easily and unconsciously—the tone and style of men who think that abolitionism and not Slavery is the great danger and sin of our country, and the great evil above all others against which all Christian men are bound constantly to testify. This year they write in a different tone. They now write like men in whose view Slavery is not an institution which the Bible guards with the flaming sword of cherubim against the profane approach of Abolitionists,—but, on the contrary, an institution intrinsically wrong and mischievous; "A GRIEVOUS AND OPPRESSIVE SYSTEM," which God will bring to an end, and for the destruction of which he is using them as willing instruments. This change we are willing to accept, as indicating progress in the right direction, or even as indicating a conversion from the wrong direction to the right one. We believe that when once men, among a slave-holding people, have the conscience and the courage to denounce Slavery as "a grievous and oppressive system," and to assume a position of open and practical hostility to it, it is well to cheer and encourage them, and to hope that they will find out the right way and will go from strength to strength, rather than to censure very strictly what we may deem the inconsistency and incompleteness of their views.

For the Independent.

THE AMERICAN BOARD AND SLAVERY.

It is with pain, that I am compelled to regard the late proceedings at Pittsfield very differently from some of my friends. So far from making an advance, there actually seems to have been a backward movement. Will you allow me, therefore, to state my views?

1st. What has been the past course of the missionaries among the Choctaw Indians? They have freely admitted slaveholders to the mission churches, without regarding slaveholding as *prima facie* evidence against them. These slaveholders, so far as appears, did *not* sustain a "mere legal relation," but used the power which the law gave them—compelled their slaves to work without wages—or hired them out and appropriated to themselves the wages of the slaves—appropriated to themselves as property the children of certain colored females, whom the law thus allowed them to take—and although treating them well *as slaves*, have for a course of years, perpetrated on them gross wrongs *as men and women*. These are the facts. Such persons have been admitted to the mission churches.

2d. What is the present position of these missionaries? After deliberating from June, 1848, to April, 1849,—ten months,—they reply to Mr. Treat's letter, urging on them a modification of their course and an advance to this point, at least, of considering slaveholding as *prima facie* evidence of wrong doing. This reply was read at Pittsfield. But what does it contain? Not a word do they deign to utter to meet the able arguments of Mr. Treat. Not a hint, nor the shadow of a hint, do they give, that they intend to alter their course in the slightest degree, as to the admission of slaveholders to the church. On the contrary, in very guarded and respectful language, they intimate their purpose of adhering to their past course, sanctioned—as they assert—by the Bible, by good men, and by all the previous actions of the Board. Neither do they intimate any design to adopt any new course as to hiring slaves: for, setting aside their attempted *argumentum ad hominem*, they merely say, that in past times as now, they have wished to obtain free laborers.

Where is there any advance? Their letter seems to me to express in courteous language, their fixed purpose to make no advance—to adhere to the course which has shocked so many New England hearts—of admitting slaveholders freely to the church.

3d. Has the Board made any advance? Let us look at facts. Last year, at Boston, after discussions and investigations carried on for several years, Mr. Treat submitted a letter to the Board, stating the views of the Prudential Committee as to the antagonism between Christianity and slavery, and the principles on which slaveholders should be admitted to the church. This letter was universally regarded by all classes, both those who wished for advance, and those who did not, as taking somewhat new and higher ground. Yet there was a strong wish to adopt it as expressing the views of the Board; and it was finally laid aside to be acted on at a subsequent meeting. But very soon, this letter of Mr. Treat's began to be denounced in certain quarters as a startling and novel introduction of new and fanatical doctrines. So much agitation was raised that the Secretaries published an official document, saying that the letter has been "misunderstood," that they meant nothing different from the views expressed at Brooklyn in 1846: thus plainly declaring that they had *not* made any advance.

Well, the Board met at Pittsfield; with the universal expectation that the doctrines of Mr. Treat's letter would be discussed and adopted. But most singularly were we met now with the statement that no higher ground was taken in 1849, than had been taken in 1846, and that it was not best to adopt the principles of Mr. Treat's letter as the expressed opinion of the Board to their missionaries. The whole matter was passed over in profound silence, after the letter of the missionaries was read, and their ground was so distinctly taken. The fact that the Board at Pittsfield took no action, amounted to an actual retrograde movement: for this inaction was in the face of a distinct announcement on the part of the missionaries that they should adhere to the usages of past years in admitting slaveholders to the church.

I can see in all this no advance; and no indication or promise of advance. But the discussions of six years have terminated in two facts: the determination of the missionaries to do as they have done; and a profound silence and acquiescence in that announcement.

True, both the Board and the missionaries have stated their dislike to Slavery. We doubt not that this statement of their private opinions is correct. But we, of course, can be concerned only with their official conduct, as missionaries: in that capacity, we are compelled to see a virtual fraternization with slavery, in this determination to continue the past usage of admitting slaveholders to the mission churches,—such slaveholders as are described in this note.

This is the more to be regretted, as there had been among the churches, and by various ecclesiastical bodies a very general expression of assent to the doctrines of Mr. Treat's letter, and a strong hope that they would be adopted by the Board, as the settled basis of their future proceedings. There must consequently arise very great disappointment and regret. OBSERVER.

RELIGIOUS PRINCIPLE IN EVERYTHING.

All proper acts may be religious. Our total life may be imbued with the religious spirit, and even those passages in it which seem trivial and insignificant be elevated to the dignity and clothed with the beauty of worship and Divine service, if we but guide ourselves constantly by the maxims of Christianity, and hold steadily in view, as the end of our efforts, the accomplishment of our Work on earth as the children of God. That Work is,—to gain our own spiritual and permanent well-being, to bless our families and all the creatures of God associated with us, to do what we can do to bring this fallen and wretched race into the light of the knowledge and the holiness of the Gospel, and thus to advance God's plans and declare his glory. Now to the accomplishment of this work—which is one work, with different departments—it is manifestly not necessary nor proper, even, that we labor in one direction only, or in one circle of activity. We must provide for own subsistence and the subsistence of our families. It is not merely our privilege to do this, but our duty, as creatures of God, related to others. We must reserve and accumulate property if we honestly can, in connection with other necessary labors, that we may disburse it again for God's glory and human welfare. This, in its place, is our religious duty; as much so as praising God in the sanctuary, or visiting the sick and the poor, and those who are in prison.

To cultivate and adorn the intellect and store it with knowledge, to cherish the sensibility, to gain relaxation and refreshment of spirits by innocent amusement, to train the physical system for effort and endurance, to strive diligently with thought and desire in the departments of business, to gain for ourselves influence by professional application—all these are duties we owe to God; all these, if rightly discharged, as unto the Lord and not unto man, will be truly religious acts, the conditions and means of our growth in grace. In their place they are as essential to the accomplishment of our whole life-work, as is prayer in its place; or the study of the Scriptures; or communion with Christ, or the giving in charity. They are the foundations, to which these others are the superstructure. They are the indispensable hull; the others the equally indispensable masts and sails. If rightly pursued, therefore, our usual employments in life so far from interfering with and opposing our distinctively religious duties, will fall directly into the same lines. They will themselves become religious, devotional. The saying of the old monks will be realized to us—"Work is Worship." We shall find our meanest employment ennobled, by its relation to the whole of which it is a part, and to the end to which it contributes. And as the Temple is all built for God and consecrated to him,—not its arches merely, its spire, its choir or its pulpit, but its whole structure in all its parts—so will our life be ALL set apart for God's service and worship; and its most common acts will become acts of piety; and its familiar words will be voices of devotion.

DISCOURSE ON CONGREGATIONALISM.

The remaining copies of Mr. Storrs' Discourse on Congregationalism—delivered last year before the General Association of New York—will be disposed of by the Publishers to any who may wish them, for distribution or for sale, at the rate of EIGHT for a dollar. This is just half the price at which they were originally issued; and the offer is made to insure for them as general a circulation as may be, and to clear off the balance of the edition.

Any orders, accompanied with money, and addressed to Messrs. Baker & Scribner, 145 Nassau-street, will be at once attended to. The attention of the Western correspondents who have occasionally enquired for the Discourse, is called to this notice.

FAITH.

It is one excellence of the Gospel, and a distinguishing one, that the spiritual act by which its blessings are brought to the reception of the soul, is in itself simple and obvious, and in its exercise familiar to men. It is an act of Faith; and Faith—confidence in the truth, or in other beings—is a mental act and state without which human society could not exist a day; which is exemplified constantly, and in all the relations in which men are placed. The wife trusts the husband, and the husband the wife; the child trusts the parent, and the parent confides in the love and the intelligence of the child he has nurtured. Between the members of the same circle in business or in society, of the same literary coterie, of the same party in reform—there must be mutual, reprocated, undoubting Confidence, or there cannot be happiness or peace, or efficient coöperation.

We step into a railroad car, as the train pauses a moment in its headlong rush, and are borne away with more than the swiftness of the bird-flight, through forests that as we pass seem sweeping backward with furious speed, and by rocks and houses that to our bewildered vision seem whirling from their places. One drawbridge out of place, and unobserved, would hurl us to instant and irresistible destruction. A single rail removed from the road, by accident or design, or broken upon it and not replaced, unless the eye of the engineer should catch the defect from afar, would tumble the whole vast train into a mass of iron and wood and human bones crushed indistinguishably together. And yet we ride in security, and with justified fearlessness; we ride thus because we trust the skilfulness and fidelity of those who are our guides; or rather we trust the company who employs them, and know that as responsible men holding responsible trusts, their directions have been given with minute accuracy, and their selection and supervision of their employees has been thorough and careful. We ride without alarm, and we have right to do so because we have Faith.

As night is coming on, we pass from the cars to the spacious saloons of the decorated steamboat, and commence our passage over a sheet of water that may be swept by hurricanes ere morning: that has been the scene of many and terrible wrecks, by storm and fire. And yet we sail on in cheerful security; we pass to the luxurious supper; we chat gayly with the friends who gather around us; we quietly lie down to the night's repose; and the beauty and brightness of the gay saloons but harmonise with the gladness and cheerfulness of our thoughts. It is because we *trust* the persons under whose charge we are. We trust the pilot, though we have never seen him, and are confident in his watchfulness and his acquaintance with our course. We trust the whole company with whom we are associated. We trust implicitly the one controlling and master mind which is the eye and brain to this whole body; and we know we are safe—those contingencies excepted which override all human skill—because our Captain is wise and kind and brave.

The Faith which the Gospel requires of us, and which God has established as the condition of his blessings, is directed to other realities than these, and to other beings. It is properly required to be more full and more effective than that we feel toward men; to be separated from all that alloy, of heedlessness and thoughtless indifference, which in human affairs is often blended with it; to be separated into the essential clearness and purity which befits its objects, and to be made to act steadily and with absolute power. But still it is generically the same Faith, the same act and state of the soul, with which men are elsewhere familiar. We are to *believe* in God, and to believe God; to believe what he says, and because he says it; to *trust* him, for his wisdom, goodness and love; to trust him in regard to his Providence, and in regard to his Moral Government. We are to *confide in* Christ, as his Son, our Teacher, Friend, Saviour, Intercessor. Having this confidence in him, we shall of course have peace in our own souls. His truth, received into the soul, in fulness and simplicity and vital power, will bless and renew us. We shall have communion with him, and receive of his Spirit. God will accept us, as the friends of his Son and the representatives of his spirit—will pardon us for our sin, and receive us into his favor.

The renewal and purification of the heart, the full and glorious enlightenment of the mind, justification before God and his Law, the opening of the gates of Heaven before the soul, and its final reception among the myriads of the Redeemed—all are thus naturally and inevitably conditioned upon the exercise by the soul, toward God and Christ, of the Faith it exercises daily and hourly toward fellow-beings on earth. How simple the requirement! How rich God's grace, in demanding no more! And how inexcusable and suicidal the neglect to cherish this filial Faith!

HEALTH.

The restoration of health to an individual, a family, or a community, after a season of sickness, is a favor that calls for the highest gratitude to God. But even more grateful should we be for uninterrupted health; if, for instance, we have passed through the pestilence unscathed. Indeed, health is the highest physical blessing. Without health the combined sources of worldly enjoyment are vanity. Let one live in a palace, sit only on velvet cushions, tread only on velvet carpets, repose on the softest down, ride in the most luxurious carriage, eat at the most delicate table, be ministered to by numerous and assiduous attendants; in a word, have all that wealth can command for comfort or pleasure; and yet be afflicted with the rheumatism, the gout, dyspepsia, consumption, palsy, or any chronic ailment, and what of comfort or pleasure does he enjoy? Such an one standing at his window, drawing aside the crimson drapery, peering through the plated glass, watching for his carriage to take an airing, secretly envies the thoughtless, ragged newsboy, as he vends his papers for the few pence which are to buy his breakfast, or the sweep as he vociferates his uncouth melody.

The man of letters, whose companions are books, whose implement the pen, who lives amid the treasures of the past, and holds daily communion with the mighty dead; the man of science exploring the mysteries of nature, and toiling at problems yet unsolved; the man of genius and ambition, aspiring after fame, seeking as with some magic wand to sway the hearts and the destinies of his fellows, and to rear for himself a monument "more enduring than brass;" the philanthropist, burning to redress the wrongs and mitigate the sufferings of his race, and fondly revolving some great scheme for the improvement of society; the Christian student and the Christian missionary, thinking, planning, writing, preaching, toiling for the best good of mankind; to each and all of these health is a prime condition of success, if not even of action itself. Without it how many plans must lie unfulfilled, how much labor unattempted; how many fond anticipations must be exchanged for vain repinings.

To a sensitive spirit, like that of the youthful Buckminster, gifted, fervent, accomplished, admired,—at twenty-five the pride of a university, the hope of a sect, the idol of a people,—with his generous ambition ever aspiring towards the useful and the good, and his devotion to study with the noble purpose of elevating our Christian literature—to such a spirit, how severe, how agonizing must have been the thought, that those fits of epilepsy to which he had been subject from his youth, might at some time leave him in a state of mental imbecility, and even of idiocy. How painful to one whose heart was so wrapt in the duties of his profession, to be obliged to think constantly of himself; to watch over his health; to journey for his health; to be admonished daily by an affectionate sister or other friend to take care of his health; and after his most brilliant efforts on the platform, or his most impressive appeals from the pulpit, to have the congratulations of his friends evermore chilled by their cautions and inquiries about his health; and then after the very labors, that seemed to give assurance of physical as well as mental vigor, to be admonished by the sudden abduction of vital energy, that he had no stamina in him!

Let a man be smitten with the palsy, as was a prominent politician just on the eve of his probable election as Governor of a State, made a cripple, dependent on others for every movement of his body, and unable to control either his organs of speech or the powers of his mind, and how worthless do all earthly distinctions become in comparison with the lost blessing of health. For health men will sacrifice place and power, expend a fortune, submit to any discipline, undergo any privation.

To a poor man health is invaluable. When that fails, almost every earthly comfort seems to fail with it. The domestic circle is saddened; the means of subsistence are gone; poverty comes as one that traveleth, and want as an armed man; the family becomes a burden; life itself a burden.

Health is a state which does not admit of description. It must be felt in order to be known; nay, it is least realized when most enjoyed; for one element in perfect health is the absence as it were of all consciousness of our physical state; we breathe, we walk, we eat, we drink, we sleep, we laugh, we talk, we perform our every function, without so much as thinking how we do it, and hardly conscious that we do it. We are like birds sailing in the air without any perceptible effort, rather than flying on measured wing. We are exhilarated and borne along we scarce know how; every limb, every joint, every organ, performing its functions as of its own will, without care or thought from the free and happy mind.

And yet you shall take a man in the full exhilaration of health, and find him completely wretched if there be in his heart a consciousness of *guilt*; if evil passions are lurking there; if remorse has begun to prey upon him as the worm that never dies. As one in the midst of wealth, and honor, and luxury, is miserable if under the power of disease, so he who enjoys the full blessing of health is miserable a hundred fold if under the power of sin. Sin is deep-seated. It works upon man's higher nature. It corrodes the heart. No medicaments or outward applications can reach it; the relief of bodily suffering gives no relief from goading, torturing conscience. "The spirit of man will sustain his infirmity; but a wounded spirit who can bear?" Not the body alone is visited with infirmity, not the mind merely is threatened with imbecility; but the heart is defective; the moral nature diseased: corruption and death have seated themselves there. While this is so, there can be no true happiness nor peace. Poor indeed had been the relief of the paralytic who was brought to Jesus, if he had gone away burdened with guilt unforgiven. His bed he could carry when restored to the use of his limbs; but no physical strength could have enabled him to bear the burden of his sins. "Son, be of good cheer, thy sins are forgiven thee;" these were the words of life and healing: it was a little matter then to say "Take up thy bed and walk."

And yet how little do men prize the blessing of forgiveness! They go from one physician to another, from one system to another, they visit foreign climes, they do whatever science or friendship or fancy may suggest, to obtain the boon of health. But how few seek that higher boon, the renovation of the soul. Though health is the greatest physical blessing, there is a blessing far higher. The forgiveness of sin is the highest possible blessing from God to fallen man. And this blessing Christ offers to every man. No miracle that He could work for any man's temporal benefit, no form or amount of earthly good that He could bestow, is once to be compared with the blessing offered in the Gospel as a free gift.

THE FALSE HOPE.

Tract No. 378, of the American Tract Society, entitled "The False Hope," contains an anecdote by Rev. R. Knibb, of St. Petersburg, of a theological student who visited a young lady that had just escaped from the borders of the grave, and who said she felt happy and sure of going to heaven, because she had never injured any one, and had endeavored to do all the good in her power. The student showed her the unsoundness of this hope of going to heaven without Christ; who is the way, the truth, and the life, and no man can come to the Father but by him. The word was blessed to her soul, and the narration of the anecdote in the pulpit was the means of converting an intelligent gentleman of 40 years old, who was trying to believe the old doctrine of annihilation. The gentleman had a religious education, but seemed to be totally ignorant of the Atonement and the Christian system. Although in early life he had been very familiar with the Bible, he had never thought how God could be just and yet the justifier of him that believeth in Jesus. His mind remained dark until the relation of that anecdote. He told Mr. Knibb of its effect:

"'Indeed, sir, it was wonderful. While you were showing the fallacy of her hope, and declaring that Jesus Christ is the only hope of the lost: that none can come unto the Father but by him; a flood of light burst upon my mind. I saw the whole plan of salvation with as much distinctness as if I had studied the subject for a thousand years. All that I had read and heard on the subject seemed to rush on my memory at once. I could have explained it to all the world. I was overwhelmed with joy. I saw the fullness, the freeness, the all-sufficiency of Christ in such a clear and glorious manner, that if I had possessed ten thousand souls I could have committed them all into his hands, and I did embrace him with joy unspeakable. Indeed I could have rejoiced that moment to have escaped from this earthly tabernacle, and to have entered the happy world where Jesus is incessantly adored.'"

"Such impassioned language coming from a young man of warm temperament would have almost excited our fears; but here I saw a model of meekness, and prudence, and thoughtfulness, and sedateness; a Christian opening his mind for the first time in his life on the subject of experimental religion, and in such a way as filled my soul with praise."

Who does not see in this an exemplification of the work of the Holy Spirit in bringing all things to remembrance, in quickening the intellectual faculties as well as the moral sense, in awakening thoughts that were long asleep, in reviving impressions that had been dormant since childhood, in causing the things that were obscure to become light, and to stand out in their prominence; in unfolding at a glance the bearings, and relations, and application of things that had long been powerless, because they were isolated; shining into the mind to give the light of the knowledge of the glory of God in the face of Jesus Christ? In a word, we see how God converted his soul by enlightening his understanding.

FERRY CROSSING ON THE SABBATH.

Our correspondents are beginning to exercise their casuistry on this subject; but somehow it seems to provoke them on both sides to denunciation. A correspondent at the West, who professes to apply "common sense" to the question and to settle it in "short meter"—though his article is eight pages long—thus fulminates his anathemas against those who cross the ferries on the Sabbath. After stating that the Sabbath was given to men to be spent as a day with his God and Savior, he says:—

"To turn to other guests and objects, then, in those hallowed hours, is to reproach that God and Savior to His face! For a man to keep his fellow-man from this high and holy converse; and employ him to wait upon *himself*, instead of God; and then to pay him, give him *sixpence* for it! O, what is that?! It is such a combination of contempt of God, of cruelty to that soul, and of hellish arrogance as is beyond all expression! "'Tis most Satanic!"

For ministers and church-members who cross the ferry on the Sabbath under the plea of necessity, or of usefulness, this writer has no charity. He sets aside that plea in "short meter."

"There is no necessity unless it be the necessity which Satan's service has. Any man will lose ten times as much religion as he gets in that way; and any minister that crosses the ferry to Brooklyn or Newark to preach, on the Sabbath, preaches ten times as much for Satan as he does for God. He might just as well turn ferryman himself, and work all day on the boat, as to keep others there to work it for him!"

Verily our correspondent waxeth warm. If "common sense" runs thus wild at the West, we shall try to hold on to what little we have in the "big cities." It would seem after all that the cultivation of the gentler graces of Christianity does not depend upon a strict legal or ceremonial observance of the Sabbath. We should fear quite as much for the honor of religion if Christians generally should speak thus of their brethren who differ from them on a doubtful question, as from the worst act of ferry-crossing on the Sabbath. It is quite as important to curb the tongue as to chain up a ferry-boat on the Lord's day.

We declined publishing an article on the other side on account of its asperity, but it was honeyed words in comparison with this. We now recall that decision so far as to quote one paragraph.

"As to Layman's question, 'what *need* of passing back and forth on the Sabbath,'—I answer, that his *inference* is a rank *sophism*. Layman takes for granted what is unphilosophical and unscriptural; viz., whatever is *unnecessary* is *unlawful*. I would say to every Christian, it is your privilege, yes, duty to pass from one city to another on the Sabbath, whenever it is your *honest design* to receive or communicate the *greatest good* within your reach or power: Thus, if your favorite church is in an opposite city, and you wish to encourage and strengthen it, or to enjoy the ministry of a pastor endeared to you by many wise counsels, or seasons of sweet social communion, I say, unhesitatingly, go; and if you wish any better justification than the approval of a "good conscience," I refer you to the example of Christ and his disciples—Luke 6: 1. "It came to pass on the Sabbath that he went through the corn-fields, &c." Layman (with superior wisdom and sanctity) would have stationed some of the disciples at the place wherever they came, on Saturday night, and the others he would have sent to the place whither they were now *traveling* on the Sabbath. But he who said "the Sabbath was made for *man* and not man for the *Sabbath*, deemed it *lawful* to perform certain services at one place on Sabbath morning, and then *travel* through a corn-field to do *good* at a distant place in the evening, not recognising the supercilious Pharisee's "tender conscience" about Sabbath-breaking. Layman's whole theory rests upon this *false supposition*, viz., traveling eight blocks to hear a gospel *sermon*, and eight blocks to attend the *theater*, is the same act; whereas it is not the *distance*, the *traveling*, or the *mode* of traveling which renders the act lawful or unlawful, but simply the *motive* by which the act was prompted—*literally*, these acts were the same; *spiritually*, they are as unlike as charity and avarice."

We have already given to this subject as much space as its relative importance seems to demand. On the first page will be found a second communication from a "Layman." We regret that in stating his facts he had not evolved some principles which might help to a satisfactory solution of the whole matter. Columns might be filled with such statements without making any progress towards a decision of the question. But the facts are all understood, and the principles bearing on the subject, *pro* and *con*, might probably be embraced in half a column. Perhaps even then nobody would be the wiser.

AMERICAN MISSIONARY ASSOCIATION.

This Society held its third annual meeting at Boston, on Tuesday, Sept. 25th. In our last paper we published an abstract of the annual report, and now proceed to give some account of the proceedings.

Hon. William Jackson, of Newton, the President of the Society, occupied the chair. Prayer was offered by Rev. J. C. Webster, of Hopkinton. The annual report, after being read, was referred to a Committee, who were also to report resolutions for the meeting. The committee consisted of Lewis Tappan, Esq., Rev. Charles Avery, of Pittsburgh, Rev. J. C. Webster, of Hopkinton, Rev. S. H. Peckham, of Lunenburgh, Rev. Mr. Stone of Gardiner, and Rev. G. Whipple, of New York.

In the evening, the annual sermon was preached by the venerable David Thurston, of Winthrop, Maine, now 70 years of age, who has been 40 years pastor of the Congregational church there. Mr. Thurston's text was,

"Now, also, the axe is laid unto the root of the tree." MATTHEW, iii. 10.

In his introduction, the preacher referred to John Baptist as the forerunner of the Messiah. In laying out the work of the gospel, and settling its principles, he taught that evils were not to be regulated but exterminated. The trees which did not bring forth good fruit were to be cut down. The evil things, whether they were evil men or principles, systems or practices, were to be removed. And the gospel is the appointed means for this purpose. And it is the duty of the friends of Christ to apply the means to this end.

The general evils to be removed he classified under the heads of love of the world, superficial views of truth and duty, the doctrine of expediency, and oppression. Under the first, he spoke of the far greater sacrifices which men will make for worldly objects than to serve God or promote the kingdom of Christ. The question, how much money one can accumulate and hold, and yet reach heaven, is a momentous inquiry to many. The superficial views of truth and duty are shown in the low conceptions of God's character, the laxity of Christian doctrine, the negligent performance of Christian duties, the low standard of Christian practice and experience. The doctrine of expediency is manifested in the business transactions of men; it reigns in most political arrangements; it is peculiarly hurtful when adopted in religious matters, when the church is lowered to the standard of the world; when it is asked how certain men will be pleased, rather than what does God require; when purity is sacrificed to peace, doctrines of the Gospel are withheld, and evil practices are tolerated, because they are too strong to be rebuked, or too indelicate to be named. Oppression was considered under its various forms, whether of taking advantage in trade, employment at extremely low wages, throwing burdens upon the poor, by concealment of property to lessen taxes, or by Slavery. The last is the most nefarious, because its main evils operate upon the soul, dwarfing the mind, polluting the spirit, and debasing the subject to such a degree, that it is doubtful whether it be possible for a slave to become truly a Christian. The difficulties to be overcome are almost insurmountable, when a slave is required to believe a religion held by a master who deprives him of all his rights.

The truths of the Bible are the divinely appointed means for the removal of these evils. They were given for that purpose, and they are adequate to that end. The entrance of God's Word into the mind and heart gives light, and energy, and hope; it teaches man the evil of his doings, arouses him to action, and leads him to Christ. Its truths reach every sin, and are adapted to every variety of cases. The authority of God, the warnings, threats, promises, and examples, all lead to this end. The history of the world shows that the Bible is the only means of removing these evils. By these truths the depressed are elevated, the vicious are reclaimed, the rude become cultivated, the savage is civilized, the scoffer is silenced, the oppressor is humbled, the broken-hearted is healed of his maladies.

The duty of employing the truth for this object was shown by the conduct of Isaiah, Ezekiel, and the prophets; by Nathan's address to David; by Christ's treatment of Peter, and by the course of the apostles. If this duty is faithfully carried out, the evils of the world will be exterminated. It must be done with wisdom, faith, and perseverance, to every heart and conscience—restraining from sin, guiding in holiness, exciting to duty, sustaining in trial and affliction, and imparting consolation to the afflicted. In this connexion the duty of sending the Gospel to the heathen was urged, and the small amount expended for the purpose was contrasted with the large amount wasted by the vices of men. Even among Christians, it is feared in too many instances, less exertion is made to disseminate the Gospel than to indulge in many luxuries of this world which might be dispensed with. The duty of more united, humble, believing prayer, was enforced in connexion with the laying the axe at the root of the tree, that the world, which was now turned upside down, may be overturned, and brought right side up.

An impressive exhortation to the Society closed this excellent discourse. "Let us wait on the Lord, be of good courage, and he will strengthen our hearts."

WEDNESDAY MORNING.

The Society met for business. The President in the Chair. Prayer by Rev. W. W. Patton.

On motion of Mr. Whipple, the thanks of the Society were presented to Mr. Thurston for his able sermon, and a copy was requested for the Press.

Mr. Webster, from the Committee on Resolutions, reported a series of resolutions, which were read.

The resolution respecting the Siam Mission came up first. Mr. Whipple adverted to the circumstance that, at the last annual meeting, a congratulatory resolution was adopted on the accession of a man of so much piety, learning and experience as Mr. Caswell. Little did we think that this man, whose services were so much valued, had already entered into his rest. Ought we not to inquire, whether in our congratulations we looked to the instrument and forgot the giver? Perhaps he saw it necessary to give us this severe admonition. At the same time, we see nothing in this dispensation which should weaken our confidence in God

and maligned, for their attempts to correct the erroneous principles. There was danger that many would cease to take an interest in foreign missions. To prevent such a calamity this Society was formed; and it should be considered that nearly all which is done for this Society is so much clear gain—not taken from other societies. At the great missionary assemblage in Pittsfield, week before last, the great cry was for the want of men. The debt of $31,000 was made light of, and complaints were made of the superficial piety in the churches. There is one cause of the want of men which the secretaries did not advert to. It is that many young men of piety are dissatisfied with the principles on which so many missions are conducted, of connivance at sin, of an antimonian gospel, with the decalogue stricken out. It is neither surprising nor a matter of regret that our young men in theological seminaries should think they can do more good at home than by going to the heathen abroad, leaving three millions of heathen at home. This Society comes in to reunite that which has been so unfortunately divided—piety and philanthropy. I abhor, said he, an infidel philanthropy, and I equally abhor a heartless piety of fancies and feelings, that teaches a gospel without principle. He believed the formation of this Society had done a great work for the cause of missions.

Rev. Mr. Bristol, of Andover, said that one of the reasons which attached his heart to this Society was, that it had rescued and restored a principle of God's Word which was in danger of being lost sight of. God had prohibited the reception of gifts into his treasury which were tainted with blood or impurity. The object was to prevent wicked men from laying an unction to their soul of the good they could do with the wages of iniquity, and to prevent a holy cause from being desecrated by the cooperation of those who were engaged in these vile ways. Whether this was the precise reason or not, there was a sufficient reason. This Society holds up the same principle; it does not ask the support of those who are contaminated with the prostitution and blood of Slavery.

Another reason why he loved this Society is, because it adopts the just principle of applying the Gospel to the prevailing sins of any particular age or people. Moses opposed the prevailing sin of his day, which was idolatry. Jesus Christ said very little against idolatry, but he boldly assailed the sins which chiefly prevailed in his day. It requires moral courage to maintain this principle, even here; less than it did; but it requires much more to do this in heathen countries. This Society proposes to send out missionaries who will do this; and for this noble stand the Society obtains the respect of earth and the approval of God, and for this I love it.

A third reason is, that it instructs its missionaries to receive no man into the church who commits that sum of all villainies, who takes a man, his equal, by the throat and makes him his property. Better receive a heathen convert who pilfers a little, or breaks the Sabbath a little, than one who partakes in this great sin.

And a fourth reason why I love the Society is, the principle which it adopts in the selection of its missionaries. It requires just such qualifications as it believes God requires. It does not consider whether the missionary coincides with men in certain theological doctrines or external rites and forms; but whether God has called him to the work of missions; and if they see evidence of this, they say to the person, Go, and we will gladly do all in our power to sustain and encourage you.

The President then called up Rev. Charles Avery, a philanthropist of Pittsburgh, who is at his own charge and expense laying the foundation of a college for the education of our colored brethren.

Mr. Avery said, if it had been left to his own feelings he would have desired not to speak of himself; but duty must prevail. He had contemplated this matter for twenty years, and had preferred to act in the business during his life, rather than leave it to executors. The Legislature of Pennsylvania, at their last session, gave them a liberal charter, with all the powers of a college, with the right of holding endowments yielding an income of $5,000, which amount was supposed to be provided. Ground is appropriated in Alleghany City for college buildings, and houses for the professors. The principal building is covered in, and will probably be finished by the end of the year. There will be the means of support for the teachers, and to educate 200 pupils of both sexes. And, said he, we hope to see this accomplished during life. These people are bound to continue with us and to increase, and he was ready to act with all his Christian brethren in fighting this great sin of caste. The next want is that of a competent and faithful man to place at the head of the institution; and we ask your prayers that God may smile upon us and grant us his Holy Spirit.

Rev. G. W. Perkins remarked on the phrase "missionary spirit," so often used. It seems often to mean only the giving of money, and giving it in a particular direction. He feared many would be led to deceive themselves. The true missionary spirit is just the spirit which the true missionary feels. When he receives his week's wages, or his bank dividend, the man of a missionary spirit lays out his money as belonging to God, and inquires how God would have it spent. That is the missionary spirit as regards the use of money.

Rev. Mr. Bardwell, formerly a missionary among the Ojibwas, gave a description of these people. They are a poor, ignorant, lazy, intemperate, starving, wretched people. They have a religion, which is the *Metawa*, or medicine dance. They are superstitious, and easily terrified. They believe in a future state of rewards and punishments. In the good land, they believe the pale faces will no longer be allowed to encroach upon them. The Metawa is a sort of secret society, not exactly Sons of Temperance, but a sort of Odd Fellowship. The chief medicine man pretends to be able to teach the medicinal qualities of roots and herbs. In burying the dead they bury articles of use, in the belief that the spirit or living element of the implement will accompany the spirit of the departed friend. They wail for their dead for the space of a year. The war spirit is a great obstacle to the progress of religion. The title of brave is the highest honor of an Indian; but this is not quite a peculiarity of the Indians.

After singing a hymn, the meeting was brought to a close. The number of members and friends of the Society from abroad was highly gratifying, and showed how wide and firm a hold the Society has upon the hearts of many excellent people. The spirit of the discussions was earnest and uncompromising, but courteous and kind, suited to the cause and the occasion. The attendance at the public meetings, of the people of Boston and the vicinity, was by no means as numerous as it ought to have been. There seemed to be a great want of information in the community in regard to the objects and labors of the Society. This lack of information is in part now remedied, by the reports of the proceedings which were published in most of the Boston papers.

We regret that we have not room this week for the resolutions which were adopted. They are mostly in type, and will be published next week, together with the names of the officers of the Society.

MORAL EFFECT OF THE FREEHOLD MOVEMENT.—Mr. James Taylor, Jr., Secretary of the Freehold Land Society of Birmingham, writes to the *British Banner* that 460 freehold building sites are already in possession of the members, and 400 more will be added in a few weeks. For £1,900 expended in buying freehold land, at least £15,000 are saved from the public houses. The men are not content with the land, but desirous of having each one a house of his own:

"Men to buy a 'freehold' have become sober, industrious, and persevering; and never on earth will it become fully known the amount of crime prevented and misery extinguished by the operations of our Society. Our members and their wives, in very many instances, have admitted 'that it is the best thing they ever did'—that 'George is like another man;' that 'Thomas has so altered,' &c., since they determined to become freeholders, and 'they never get drunk now on any account.'"

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Oct. 1, 1849.

MESSRS. EDITORS:—There is a decided revival among us of the spirit of emigration to California; the number of vessels fitting out from this port is very considerable, and many persons are giving up good situations to join the eager crowd of emigrants. To the south of us, among our whaling population, in New Bedford, and on the islands of Nantucket and Martha's Vineyard, this disposition is especially manifest. The entire community seems to be afloat; and the immediate consequences of the movement threaten to prove serious; not less than 500 are said to have left Nantucket, and as to Martha's Vineyard, the whole capital of the Island, and nearly all the active and efficient men are gone. A pastor of one of the churches there assured me that all the men of his congregation had gone or were going, and that he expected to be obliged soon to leave the island for want of support; and the same is true of others. The explanation of this general and well nigh universal movement may be found in the fact that the whaling business is for the present necessarily suspended, it being certain that the crews will desert, as soon as they get into the Pacific. As a consequence no whaling vessels are fitting, and nothing is left for those who have been engaged hitherto in this business but to join in a three years' adventure to California. Accordingly, vessels are provided with victuals for the above mentioned length of time, and the voyage, which has been familiar to the great body of the people from early life, is undertaken by large numbers. This great movement cannot but affect the character and prosperity of that portion of the commonwealth most seriously. If they fail, their available means will be swept off, and it will take years, if not generations, to recover from the effects of the calamity. On the other hand, if they succeed largely, and wealth flows suddenly in upon them, it may prove still more disastrous to their moral and religious welfare.

REV. DUDLEY PHELPS.

One of the ablest and most esteemed pastors in the commonwealth, Rev. Dudley Phelps, pastor of the church in Groton, has suddenly finished his course, having died of dysentery, after an illness of six or seven weeks. His remains were followed to the grave, last Friday, by a large number of the citizens of the place, and of the people to whom he ministered, with every demonstration of sorrow and respect. A funeral sermon was preached by a college class-mate of the deceased, Rev. Dr. Blagden, of Boston, which gave great satisfaction to the people, as a just and faithful portrait of their late pastor and friend. Mr. Phelps was born in Hebron, Ct., Jan. 25, 1798, graduated at Yale College, 1823, and at the Andover Theological Seminary in the class of 1827. He was ordained pastor of the church in Haverhill Jan. 9, 1828, which office he sustained 5 years and 7 months, and was installed pastor of the church in Groton, Oct. 19, 1836. He was distinguished for the strength and activity of his mind, his public discourses were sound and instructive, and his dispositions so noble and generous that he was most highly esteemed and best loved, by those who knew him best. The "Republican" of this city, contains an obituary notice of Mr. Phelps, written, it is said, by a professional gentleman of Groton, not connected with the orthodox society, which speaks in the highest terms of his character and abilities, as well as of the services he had rendered to the community aside from his professional labors; it concludes as follows: "The people of the town, where he had long lived and was thoroughly known, of every shade of religious sentiment, are unanimous in the expression of their grief. The town, not less than the church to which he was allied, feels that a good and able man has been taken away, whose wisdom and energy were among the most valuable possessions."

WHITEFIELD'S REMAINS.

The last steamer brought over a box containing the missing bone of Whitefield's right arm, which was stolen from the coffin 20 or 30 years ago. The relic was known to be in London. Philip, the biographer of Whitefield, speaks of having seen a long narrow box containing it, but nothing more was known respecting it, until the arrival of the last steamer, when the above mentioned "box" was received, directed to Rev. Jonathan F. Stearns, pastor of the church in Newburyport, beneath whose pulpit the remains of the great preacher are deposited. With the box came a note directed to Mr. Stearns, to the following effect:—"Some years ago a brother clergyman was requested to obtain an original letter of the dear and honored Whitefield for me, which he thought he could easily do. He failed, however, in the attempt; but to my great surprise and mortification, sent me what he called a precious relic of the holy man of God, one of his bones! and precious it is, but it was of too sacred a nature to expose to the public eye, and I have preserved it, hoping to restore it to its proper place with my own hands. This I must now entrust to you, and I shall be happy to learn from you that it has been done!" This trust, Mr. Stearns says, in a communication to the public through the Newburyport Herald, of Sept. 28, has been discharged; the venerable relic having been on the previous day restored to its kindred remains in the presence of the sexton of the church, and the committee of the parish. It may be proper to add, that Mr. Stearns says that the gentleman by whom the restoration has been effected, is known by reputation to himself and others, and that they have all confidence, "that the transaction is genuine, and the motives which have influenced his course honorable and sincere."

ARNOLD.

RELIGIOUS INTELLIGENCE.

AMERICAN TRACT SOCIETY.—The *Indiana Christian Herald* has been furnished with a tabular view of the donations to this Society for two years, which we copy below. It shows, at a glance, where the Society finds its support, and what churches it chiefly represents in its liberality. The aggregate of donations is less for 1849 than for 1848, by 11,833; but the falling off of donations from the living is only $5,595; the principal difference being in the legacies. The New England States gave 30 per cent. of the donations last year; the three Middle States, 40 per cent.; nine Southern States gave 15 per cent.; and five Western States, 11 per cent. Four of the Western States, Ohio, Indiana, Illinois, and Mississippi, increased their donations from $7,853 to $10,271. The falling off in New York and New England was $11,044.

DONATIONS.	1848.	1849.
A. T. S., Boston,	15,303	14,962
Rhode Island,	3,290	2,616
Connecticut,	13,948	12,298
New York,	37,913	29,533
New Jersey,	4,137	4,290
Pennsylvania,	3,247	3,616
Maryland,	448	658
Virginia,	2,648	4,100
North Carolina,	663	316
South Carolina,	1,127	443
Georgia,	1,771	769
Alabama,	2,322	4,744
Louisiana,	547	245
Tennessee,	2,148	929
Kentucky,	2,359	1,625
Ohio,	5,328	7,264
Indiana,	931	1,009
Illinois,	518	743
Missouri,	1,076	1,253
Michigan,	1,045	519
Donations,	$105,915	94,081
Sales,	129.744	164,218
Total	$235,659	$258,300

THANKSGIVING IN SWITZERLAND.—Mr. Bryant, the poet, writes letters to the *Evening Post* from various points of his European tour. In the early part of September he visited Switzerland, and was delighted to be in a country where no passports were demanded from the traveler, no search was made into the baggage, and no armed soldiery kept the people in awe. At Freiburg—Catholic Freiburg—he saw another evidence that Switzerland is the only place on the continent where true freedom is understood and tolerated.

"A proclamation of the authorities of the Canton was pasted on the walls and gates, ordaining the 16th of September as a day of religious thanksgiving. After recounting the motives of gratitude to Providence; after speaking of the abundance of the harvests, the health enjoyed throughout Switzerland, at the threshhold of which the cholera had a second time been stayed, the subsidence of political animosities, and the quiet enjoyment of the benefits of the new constitution upon which the country had entered, the proclamation mentioned as a special reason of gratitude to Almighty God, that Switzerland in this day of revolutions had been enabled to offer among her mountains a safe and unmolested asylum to the thousands of fugitives who had suffered defeat in the battles of freedom."

INSTALLATION.—At Westminster (Canterbury), Ct., on the 26th inst., Rev. Reuben S. Hazen was installed as Colleague Pastor with Rev. Asa King over the Congregational Church and Society in that place. Invocation and reading of the Scriptures by Rev. Mr. Tyler, of Windham; introductory prayer by Rev. Mr. Backus, of Brooklyn, N. Y.; sermon by Rev. Mr. Hazen, of South Williamstown, Mass.; installing prayer by Rev. Mr. Nelson, of Lisbon; charge to the pastor by Rev. Mr. Robinson, of Plainfield; right hand of fellowship by Rev. Mr. Shipman, of Jewett city; address to the people by Rev. Mr. Tillotson, of Brooklyn; concluding prayer by Rev. Mr. Learned, of Canterbury.

THE DIOCESE OF NEW YORK.—The Episcopal Convention last week was chiefly occupied, as usual, with the agitating question about the restoration of Bishop Onderdonk to the office from which he was suspended for lascivious conduct. A motoin by Rev. Dr. Higbee, calling on the House of Bishops to relieve the diocese, by bringing the case of the suspended bishop within the canon of 1847, (which requires a sentence of suspension to specify on what terms or at what time the penalty shall cease,) was carried by a large majority. A substitute offered by Dr. Whitehouse, requesting the Bishop to resign, and pledging him a salary of $2000 during life, was voted down; ayes 74, noes 168. The minority presented a strong protest, signed by 27 clergymen and 41 lay members, but the Convention refused to receive and record it, on the ground that a protest is not a parliamentary proceeding. In the debate, Dr. M'Vickar argued that the sentence of suspension is itself a nullity for its indefiniteness, as containing no limits as to terms or time. This is a very free country, and "State Rights" are in high repute, and it would seem to be the easiest way, if the majority of the diocese are resolved upon having that man with his habits for their bishop, to take him as such and set him to work in his line.

The protest is a weighty document, and is signed by such men as Rev. Drs. Taylor, Anthon, Balch, Bedell, Stone, Cutler, Hon. Luther Bradish, William Jay, Hiram Ketcham, James G. King, &c. The protest says,—

"The convention has never ventured to complain that a judgment pronounced by the highest judicial tribunal known to the Church was in any respect illegal; it has not ventured to assert either the innocence of the suspended Bishop, or his subsequent penitence and reformation; and in resting the application to have the judgment set aside, only on the ground of the inconvenience to which it subjects the diocese, the criminality of the Bishop under suspension is tacitly admitted."

COLLEGE RECORD.

COLUMBIA COLLEGE, NEW YORK.—The Commencement exercises took place on Tuesday, Oct. 2, in the "Church of the Conception," Eighth-street. President Moore presided, and no symptoms appeared of a change in the office. The degree of A. B. was conferred on 32 young men, and that of D. D. on Rev. Robert W. Harris. Hon. John A. Dix delivered the oration before the societies on Monday evening, subject—The necessary elements of a Popular Government. The orator gave a rapid survey of the ancient democracies, traced the course of European society from the feudal system to the present day, commented severely on the course of the present French government, maintained that the differences of physical condition in a community enjoying political equality were of secondary moment and sure to be progressively ameliorated, and concluded by saying that his views were summed up in three words, LIBERTY, EQUALITY, FRATERNITY.

"Liberty, rightly understood, is where personal freedom is secured by fixed law; Equality, whereby equal civil and political rights were secured to each individual; and Fraternity, by which sympathy, kindness and good feeling were extended by each in all the relations of society to his fellow-citizens, fulfilling the precept, that every one should do to others as he wished them to do to himself."

The conclusion of the oration was greeted with loud applause.

John McMullen, Esq., then proceeded to deliver the Annual Poem, eminently adapted to the occasion, after which the audience separated.

NORTH CAROLINA UNIVERSITY.—The roll of students now contains 166 names; 70 new students have entered the institution this session, and others are on the way. Professor Green has accepted the office of Bishop in Mississippi.

LEWISBURG UNIVERSITY.—The Baptists of Pennsylvania have endowed this institution to the amount $100,000; the faculty is complete, and the college is in full operation, with 123 students.

JACKSON COLLEGE, TENN.—Joseph Crawford, A.M., of the University of Aberdeen, has been chosen Professor of Ancient Languages, in place of the lamented Sherman.

FRANKLIN COLLEGE, IA.—The trustees recently passed a resolution to commence an effort to raise $100,000 for the endowment of the college.

DARTMOUTH COLLEGE.—Rev. D. J. Noyes, of Concord, has accepted the professorship of Natural and Revealed Religion. He also holds a similar professorship in Bowdoin.

MADISON UNIVERSITY.—The term opens Oct. 18. Dr. Cone and others, appointed a committee for that purpose by the Albany Convention, have called a general convention of the Baptists of the State, to meet at Albany on Tuesday next, Oct. 9, to settle the controversy with regard to the removal of the college to Rochester; and to decide which of two bodies claiming to be the Board of the Baptist Education Society shall control the college.

LAFAYETTE COLLEGE, PA.—Commencement Sept. 18. Address by Rev. James Lewers, on "The Claims of the Bible to a place in the System of Education." Only three graduates received the A.B. The doctorate was conferred on Rev. Daniel Baker, of Texas, and Rev. Zebulon Butler, of Mississippi. The winter session commences Nov. 1.

COLLEGE IN TEXAS.—Rev. Daniel Baker has written to the Presbyterian Education Society, that a college is as much needed now in Texas, as Harvard College was needed in Massachusetts at the time it was founded. He thinks Huntsville a proper place; and on laying the matter before the people during a protracted meeting, they at once raised a subscription of $10,000 in money, besides which they expected a large subscription in land.

BURLINGTON COLLEGE, NEW JERSEY.—Rev. Jas. W. Bradin has been chosen Rector of the College, the Bishop of the Diocese, Doane, being ex-officio President. Messrs. M. F. Hyde and Jacob Zehner are appointed Professors. The College classes number 126 students.

YALE COLLEGE.—The number of new members at the opening of the term on Wednesday was 120.

MISSOURI UNIVERSITY.—Rev. James Shannon, of Bacon College, Ky., has been elected President in place of President Lathrop. Rev. J. M. Peck says that the citizens of Boone county, in order to secure the college among them, gave the grounds, which cost $6000, and have erected an edifice not surpassed in architectural construction, at an expense of $84,000; besides giving $32,000 for furniture and apparatus. And he challenges any eastern county to exhibit greater proofs of liberality:

"Just think of that, ye old pent up States along the Atlantic—ye lecturers upon the ignorance and imbecility of the Far West, as ye have been accustomed to call this goodly land in the very *center* of our national Union; ye statesmen, who have fancied that Missouri was a heathenish, semi-civilized country, very dangerous to the peace and good order of the 'Old Thirteen.' Have you a single county that will raise and pay $122,000 to build and endow a university?"

WILLIAM AND MARY COLLEGE.—Rev. Dr. Totten, formerly President of Trinity College, is appointed Professor of Rhetoric and Intellectual Philosophy.

GEORGETOWN, KY.—The trustees deny that Dr. Malcom was compelled to resign; he was not even requested to do so; but the trustees on learning that he voted the Emancipation ticket, *advised* him to resign, as the excitement was such it was impossible he could remain president of the college. Dr. M. has taken up his residence at Cincinnati, to complete a book he is publishing. He will then come to Philadelphia.

RUTGERS COLLEGE.—Mr. Frelinghuysen has declined the office of President; and Mr. Hasbrouck has consented to act as President for the year. The other teachers also will remain at present.

HANOVER COLLEGE, IA.—T. E. Thomas, who has been elected President, on the refusal of Dr. Rice to accept, is an able and independent man, of Welsh origin, a ripe scholar, an eloquent preacher, and every way fitted for the office. Supported by such men as Sturgus and the other teachers, the college can hardly fail to prosper. At the time the cholera broke out in the town, in July, and scattered the people, there were 121 students in the college, one-half of whom were professors of religion, and 35 preparing for the ministry. Nearly all are children of the church and of the covenant, and pay respectful attention to religious instruction.

UNION THEOLOGICAL SEMINARY.—The new class numbers over thirty members. In twelve years, 267 young men have gone forth from this institution; an average of 22. The *Journal of Commerce* says:

"Of the sixty-four who graduated during the years 1847 and 1848, four went as missionaries to Southern and Western Africa, four to India, three to the Sandwich Islands, two to California, one to Persia, one to Syria, two to Turkey, and one to China. By the decision of Judges Duer, Campbell and Mason, given on Saturday, in relation to the legacy of Jas. Roosevelt, Esq., it is believed that a sum which will vary not far from $25,000 was secured to this institution."

LITERARY.

John Wiley has in press "Reforms and Reformers in Great Britain," by Henry B. Stanton, Esq. The readers of the *National Era* are well acquainted with this series of papers, giving sketches of the rise and progress of various reforms in England, from the days of the Commonwealth to the liberation of Mr. Shore, with sketchy portraits of the most prominent actors, from Cromwell to Cobden. The author has now collected these pieces, and revised them for a volume. They will make an attractive and instructive book.

MAGAZINES FOR OCTOBER.—We have received Hunt's *Merchant's Magazine*, filled, as usual, with elaborate disquisitions and valuable statistics. The leading article is on the "Causes of Commercial Crises," by F. C. Skinner, Esq., of Washington City, translated from the French of M. Croquelin. The author's doctrine is, that these convulsions are not the effects of the great extension of credit, or of the multiplication of banks, but of the privileged-bank system; and the remedy is free banking.

"It is by free banking that present evils are to be remedied, and a prosperous future secured. Let us hasten, then, to proclaim this salutary principle. Some other measures, it is true, would still be necessary. For instance, commercial association must be freed from the bonds now imposed upon it, for it would be useless to have permitted companies to do bank business, if their regular organization remained—nearly impossible, as it now is, by the present system of legislation. Perhaps, also, to accelerate the return of credit, it would be necessary to abrogate the usury laws—laws bad at all times, and particularly injurious at the present moment; but these last measures are, as it were, corollaries of the others. Let us proclaim that the French people may, in the exercise of a natural right, transact all kinds of banking business in their own way, as they understand it, either individually or in companies. This is the principle in all its latitude, and as it ought to be understood and proclaimed. On this condition, and on this alone, will manufactures and commerce rise from their ruins, to become more flourishing than they ever were before."

Under the head of Commercial Chronicle, it is stated that the value of the flour and grain exported to Great Britain in the year ending Sept. 1st, 1849, exceeds that of the year preceding, by nine millions of dollars; which is something in the way of exchange. Also, that the taking of this quantity out of the home market, at such prices, has increased the value of the same articles in the home sales to the amount of thirty millions. Two very pretty additions to the wealth of the West, by the repeal of the Corn Laws.

FOREIGN.

[FROM OUR CORRESPONDENT IN LONDON.]

LONDON, Friday, 14th September, 1849.

I have little more to say than that there is no news. The mail steamer which was due from Boston on Wednesday, has not yet arrived. These steamers are so seldom delayed to the day on which they are due, and are so often two or three days before their time, that the America's non-appearance causes anxiety.

One is obliged to look abroad for incidents worth a mention or comment. The French President has given quite a new turn to the Roman intervention by writing a note to his aide-de-camp at Rome, M. Edgar Ney, in which he lectures the Conference for its opposition to wise liberality, and more particularly denounces their ingratitude to France, "which, if she does not sell her services, at least expects gratitude for her abnegation." The letter was not official, but it got circulation in Rome as a document which had the approval of the French Cabinet, and it has made an immense stir in both capitals. In Rome, the French commander with difficulty restrained the populace from open demonstrations against the Cardinal Commission; and in Paris, the Cabinet itself has been thrown into a ferment. It has been known for some time that M. Dufaure and M. de Falloux have been in antagonism on the Roman policy, the latter being a strenuous supporter of the Pope, and in favor of allowing him to return to Rome without conditions; and M. de Falloux is so able and has so much the largest party in the Assembly, that the President of the Council, and his supporter, M. de Tocqueville, have difficulty in maintaining their positions against their "reaction." The disgraceful position which France was falling into on this question, seems to have stung the President of the Republic into an advance towards M. Dufaure's views, and hence his letter. It is said that M. de Falloux has resigned, and only resumed his position on the urgent argument of M. Thiers, till the Chambers have reassembled and declared on the question.

Germany and Austria supply no incidents of political interest, excepting in regard to the latter an event which belongs chiefly to the politics of Russia. The Russian army of Hungary has been formally recalled within the Russian frontier, and is already on its march.

Conferences of crowned heads are the fashion. The Emperor of Austria and the Kings of Prussia and Saxony have met at Toeplitz in Bohemia. The Archduke John, Regent of the Empire, and the Crown Prince of Russia have met and confabulated at Frankfort; and there is a gathering of the crowned heads of Southern Germany and States, at Laybach, announced for the 15th (to-morrow.) There are increasing probable rumors of a coming Congress of all the European powers, with the object of settling great questions, by the quashing of some of the smaller States, and the redivision of others. The inconvenience of Switzerland as a focus of republican propagandism, is alleged by the organs of the despotic governments to afford a case of intervention and occupation. There are statements in the German papers also, of great armaments, and marching of troops on the Baden and Austrian frontiers of Switzerland, which bode complications, and perhaps military aggressions and new wars.

At home, we had the cholera on the increase till Monday, when more than 400 persons died; since then it has greatly decreased. OXON.

DR. ACHILLI.—It is stated in the *Christian Times* that instructions have gone from Paris for the liberation of Dr. Achilli from his imprisonment in the Inquisition at Rome. Count Agenor de Gasparin applied to M. Odillon Barrot, President of the Council, in the name of the Evangelical Synod; and the order of liberation was made imperative, because the arrest had been made in the name of the French power. M. Barrot in his reply uses this striking language:

"I participate in your sentiments as to the imperative duty which devolves upon France, so long at least as she shall occupy Rome by arms, not to permit any religious persecution; and the Council of State is sending out instructions to that effect."

SABBATH DESECRATION BY RAILWAYS.—The Gravesend Railway, lately opened from London, has gone to an extreme in this direction. Not content with hourly trains, as on week days, on Sabbath they run half-hourly trains, for the accommodation of innumerable crowds of Sabbath-breakers.

EVANGELICAL ALLIANCE.—The third annual meeting of the British branch of the Evangelical Alliance is to take place at Glasgow on the 10th of October.

EMIGRATION.—The emigration from the Clyde exceeds that of any former year. The *Glasgow Examiner* says that of 10,560 emigrants in the first six months of this year, 7620, or 72 per cent., went to the United States; 2653, or 25 per cent., to the North American colonies; and the remainder to Australia and the East and West Indies. Of those who sail to Canada probably one-half will find their way to the States. Which gains power the fastest by British emigration, England or the United States?

TESTIMONIAL TO DR. THOMSON.—The Presbyteries are taking measures to raise a testimonial fund for Rev. Dr. Thomson, in honor of his exertions in the cause of Bible circulation.

LIBERALITY OF EMPLOYERS.—The whole of the workmen employed in the *Times* office have this year been allowed a week's holiday, during the clerk being continued—ten each week rusticating, and five extra hands engaged in their place.

TENANT EJECTION.—Notices have begun to be served on the small tenants of Lord Macdonald, in Skye, at least eight hundred of whom are to be ejected. The loss of the kelp trade, and the failure of the potato crop, has rendered the people too poor to pay rent, and a burden for their support; the estates are heavily mortgaged, while the numbers of population

renders it impossible to make a sale of land. These people generally prefer Canada as their place of emigration, because there are districts in which the Gaelic tongue still prevails.

BIGOTRY.—The *English Churchman* has the following exhibition of prelatical exclusiveness, arising from the Queen's habit of attending the parish worship at Balmoral:

"Her Majesty is still in Scotland; and we are pained to observe, attends the Presbyterian worship, as on former occasions, although there are bishops and priests there: moreover, Her Majesty's Chaplain is, we trust, at his post. To say the least, such an example must greatly increase the difficulties of the clergy in impressing upon their flocks the sin and danger of worshiping publicly apart from the church."

GENERAL NEWS.

NEW YORK HARMONIC SOCIETY.—A new society has just been formed in this city, under good auspices, for the promotion of Vocal Music. The members are of two classes, stockholders and performers. Each share of stock is $20, to make up a fund of $5,000; and each performing member receives 10 cents for each rehearsal, which supersedes the use of fines for nonattendance. The latter are elected on recommendation of the Music Committee. A library will be procured; and there are to be four public performances yearly, tickets $1. The meeting to complete the organization will be on Monday evening, 7 o'clock, at the Coliseum. The *Message-Bird* favors the new association.

THE SENATE.—A Southern paper reports that Mr. Calhoun intends to resign his seat in the Senate of the United States. This may or may not be true; but his appearance at the last session gave tokens that his senatorial career must close at a period near at hand. Those who saw Mr. Clay during his late tour to Newport, felt that his services in the Senate were almost ended. He is an old man, and greatly enfeebled. The *Home Journal*, in an account of Mr. Webster's appearance at Plymouth, represents him as speaking to his friends and neighbors as if he felt that he might never speak again in their hearing. These three are all that remain in Congress of our statesmen whose career commenced so far back as the war of 1812. Messrs. Benton and King date from the admission of Missouri into the Union. Then come Barrien, and Bell, and Cass, and Houston, and Mangum, the men of General Jackson's period. The rest have risen to prominence within less than twenty years.

SMITHSONIAN INSTITUTION.—The trustees have made arrangements for the publication of elaborate reports on the present state and advancement of several branches of knowledge:

1. The State of Chemistry as applied to Agriculture.
2. Forest Trees of North America, their Uses and Cultivation.
3. Lightning, and the best Means of Guarding against Accidents.
4. Late Discoveries in Astronomy.
5. Meteorological Instruments, with Directions for their Use.

On the completion of their building, it is expected the permanent fund will be $657,000, and the annual income 39,420, of which about $20,000 will go for the income of the library. We wish Congress would be moved to appropriate $100,000 at once for the library, $100,000 for a museum of memorials of ancient art, $100,000 for a collection of paintings, $100,000 for statuary, and $100,000 for the erection of a *suitable* hall for public lectures, in place of the cramped den which Mr. Owen's evil genius contrived for that purpose.

HOSPITALS FOR THE GENERAL SICK.—One of the Dispensary physicians in Boston has addressed the city government on the subject of continuing the cholera hospital on Fort Hill, as a permanent provision for the sick poor. He speaks of the terrible sufferings to which the sick are now often subjected, in families where they can do very well while in health. In a certain district where dysentery prevailed some years ago, three-fifths of the children seized were lost for the want of that care, cleanliness, ventilation, and proper nourishment which they might have had in an hospital. Good nursing and wholesome quarters are just as essential to recovery in other diseases as in cholera. And the malignancy and general danger of other diseases are aggravated for the community at large by the sufferings of the poor. Why should this provision of hospitals be limited to the cholera? Why should we not apply to general humanity all the lessons of wisdom and goodness which we have learned at such expense from the cholera? These questions are as applicable to New York as to Boston.

MASSACHUSETTS HORTICULTURAL SOCIETY.—The fine building in School-street, which cost $40,000, is fully paid for, and the Society is out of debt. At the late annual exhibition (the 21st), Mr. Samuel Walker, of Roxbury, the President of the Society, exhibited 45 varieties of the pear, two individuals exhibited each 50 varieties of the dahlia, and one exhibited 25 varieties of the rose.

RAILROAD TO THE PACIFIC.—Two conventions on this subject are to be held this month in the West, one at St. Louis on the 16th, and the other at Memphis on the 22d. Both are local in their design, and are got up expressly with a view to influence the final decision in regard to the route which is to be settled. This question ought not to be settled under the influence of any local considerations or selfish machinations, and if any such are allowed to control, the decision so made will produce nothing but vexation and expense. The true and leading object of that railroad must be to form the most direct and feasible route from Europe to China. This will require a more northern line. If St. Louis and Memphis wish to connect, they can do so at the Pass of the mountains.

TWO TRAINS FOR BOSTON.—Arrangements are made for two trains a day between Boston and Albany, and the same number between Boston and New York. The two will intersect at Springfield, and arrive in Boston at 6 P. M. and 11½ P. M.; leaving New York and Albany respectively at 8 A. M., and 2 or 3 P. M. That is going ahead.

A fifth route to the East is about to be thrown open, by the Long Island Railroad to Greenport, and thence to New London, Norwich and Worcester. This results from the building of a railroad from New London to Norwich, to open the 15th of October.

THE COTTON CROP.—Fifteen years ago, the crop of cotton amounted to 1,254,000 bales; last year it was 2,900,000 bales, or more than double. The total product of 15 years is 28, 279,000 bales. The yearly consumption of cotton in this country is 600,000 bales, or 23 per cent. of the whole.

THE ASTOR PLACE RIOTERS.—E. Z. C. Judson, (Ned Buntline) and five others have been convicted of participating in the riots at the Opera House, which resulted in the death of twenty citizens. The trial lasted 11 days. Judson was sentenced to one year's imprisonment in the Penitentiary, one of the others for three months, and the rest for one month.

NEW YORK CATTLE MARKET—Oct. 1.

Offered—1800 Beef Cattle, 1000 Southern, 70 Cows and Calves, and 6500 Sheep and Lambs. Beeves come in heavily, and we note a slight depression in prices. The market, owing to the storm, was very dull. Sales of good retailing qualities at from 5½ to 7¾ cents. Cows and Calves are plentier. Sales at from $22 50a$30 to $45 50. Sheep and Lambs, market well stocked. Prices hardly so firm. Sheep at $1 12½a$2 75 to $4 50. Lambs at 87½c.a$2 to $3 25. Left over, 700.

Married.

Sept. 26, by Rev. J. O. Knapp, of Plainfield, Ct., Rev. ORIN F. OTIS, of Chepachet, R. I., to Miss HANNAH B. KNAPP, of Greenwich, Ct.

At Woodbury, Ct., on the 25 ult., by the Rev. Lucius Curtis, JOHN C. BOOTH, of this city, to MARGARET L., daughter of John Leavenworth, of the former place.

At Marblehead, on the 25th ult., SETH AMES, Esq., of Cambridge, to ABIGAIL FISHER, daughter of Rev. Sam'l Dana, of M.

On Wednesday, the 26th ult., by the Rev. D. Lansing, of Brooklyn, WILLIAM HENRY SHELDON, of the firm of Henry Sheldon & Co., New York, to MARIE ANTONETTE MAPLES, of Cannonsville, Delaware county.

On the morning of the 7th ult., by the Rev. Thomas Owen, Mr. JAMES S. W. CALDWELL, to Miss EMMONIA VIRGINIA, only child of Major Edmond Richmond; and on the evening of the same day, the parents of this young and interesting couple, Major EDMOND RICHMOND and Mrs. LYDIA E. CALDWELL, sister of the late ex-President, James K. Polk, were joined in marriage by the Rev. Arthur Davis, all of Haywood county, Tenn.

Died.

In Berkshire, N. Y., Sept. 20, Mr. ABIJAH BELCHER, aged 77. For forty-four years he had shed the light of a guileless life upon the church and community of which he was a member. As one of the earliest settlers of the place, he identified his life with all its best interests. Modest, meek, and unambitious, his disinterested and steadfast energy made him a most useful member of society. If he differed from his brethren at any time, it was with so much kindness and reasonableness as always to secure their respect. His last day was spent as he would probably have desired had the choice been left to him. The son of one of his earliest friends being about to remove, had invited the remaining early friends or his father on a parting visit at the house where sweet counsel had been often held. Mr. B. was much affected during the visit. At evening he attended the accustomed prayer-meeting, and made the concluding prayer, which was marked for its more than ordinary tenderness. At the close, observing that one of his aged friends found difficulty in making his way out of the house, Mr. Belcher, with characteristic kindness, assisted him. Returned home, in attempting to lift some hay from the loft of his barn, he lost his foothold, and was precipitated through a window, some twenty feet to the ground, and in a few moments was taken up by heart-broken friends apparently uninjured, but dead!

At Groton, Mass., on Monday, Sept. 24, Rev. DUDLEY PHELPS, pastor of the Orthodox Congregational Church, aged 50. He was a graduate of Yale College, was first settled at Haverhill, Mass.; afterwards edited the Salem Landmark, and was then settled at Groton. Estimable in the private relations of life, and faithful in all those of a professional character, he has left a memory behind him which cannot easily be obliterated from the minds of those who knew him.

At Newton Center, on the 19th ult., WM. RICHARD HACKETT, aged 3 years and 6 months, son of Prof. H. B. Hackett, of the Newtown Theological Institution.

At Auburn Dale, Newton, on the 23d ult., of dysentery, JOSEPH LYMAN, youngest son of Mr. Joseph L. Partridge, aged 4 years and 6 months.

At Tarrytown, Westchester county, on Wednesday, Sept. 26, JULIA NITCHIE, daughter of Sanford Cobb, Jr., in the 13th year of her age.

At Rome, N. Y., Sept. 6, Rev. ABIJAH P. BEEBE, aged 36, formerly pastor for four years of the church at Oriskany, which post he left on the failure of his health.

Suddenly, on the 20th ult., at Abington, Conn., C

Editors' Table.

LIBERTY'S TRIUMPH, a Poem. By Robert W. Landis. New York: John Wiley, 161 Broadway. 1849.

If Liberty had been prophetic, and had possessed a grain of the good sense it is the fashion to ascribe to her, she would certainly have preferred never to 'triumph' at all, but to die decently and get out of the way as soon as possible, in anticipation of this "Poem," conditioned on her success. It is a question which we have still under consideration, without being able to answer, and which we commend to the attention of debating societies, whether it would or would not be better, supposing it practicable, to give up one's undivided individual share in the total gain of the country since it became independent, rather than be obliged to read these 550 octavo pages, of language tormented into the forms of rhythm. There is now and then a book, among the crowd of publications, that is really noticeable. It makes a sensation in the mind of the reviewer. It comes against him with a positive force, and compels him to stop reading, rub his eyes and consider. And this is one of them. To tell truth, it is one of the most remarkable of its class. It is more mysterious than the Dead Sea was, before Lieut. Lynch gave us his unpoetical soundings and measurements. Indeed it is very much like the Dead Sea; only without any palaces at the bottom. No singing bird flies over its whole expanse. No living fish swims in its bosom. We have desperately plunged into its unyielding and adhesive brine at at least forty different points, and have been utterly unable to get beneath the surface. The only effect it has had on us, has been the same the Dead Sea had on Mr. Stephens' horse when he was thrown into it. It has made us "turn over."

By what miracle of patience and of labor any one man with merely mortal faculty has written out fairly this whole immense mass, of words with backs broken and heads cut off, of figures heterogeneous and astounding, and then has prevailed on a printer to print it—is absolutely beyond our comprehension. We should think the very types that had been employed must have something especially confused and indeterminate in their aspect for the rest of their days. We will give you, gentle reader, some specimens. The first describes the sensation in the English camp at Boston, on the discovery of the American position upon Bunker Hill:

"Then through the Albion camp the huge alarm
Peals from war's ringing clarion; while Gage,
Who now the danger of his fleet discerns,
Requires that a ne'er-ceasing, heavy charge,
Be poured upon the works, still incomplete,
From batteries floating in Mystic stream,
And from Copp's heights in Boston. Peal on peal,
The cannonry their thunderings displode,
Hurling the mangling ball; while mortars blaze,
And fire-tailed bombs through the high heavens career.
Then, bursting as they strike, death scatter round,
Where stand Columbia's sons; who, dauntless still,
Are strengthening their works, nor e'er return
Upon the enemy a single charge."

The disploding of thunderings, and the supernal careering of fire-tailed bombs, must have made a scene of singular sublimity. Hard upon this *bijou* of description comes the supposed speech of Howe to his veterans, as they are half way up to the mound. We give it entire, careful for the oratorical fame of a brave enemy:

"Now in the front of his slow-moving ranks
Appears their leader Howe, and thus is heard:
O ye immortal warriors of Britannia!
Ye conquerors of European powers;
Who have the ocean's trackless wave o'ercrost
Amidst its storms and boisterous perils all,
To crush the viperous brood of rebels here!
What do your eyes discern at yonder point?
'Tis our rebellious slaves! And now, my boys,
I give you thirty minutes for the fray
To strike that cursed starry banner down:
And let the wretched ditch they've burrowed there
Entomb the vile, ungrateful miscreants all,
Should they presume to stand your gallant charge.
Look at the Yankees with their sleeves upturned!
See, too, their rusty guns! 'Tis doubtful, sirs,
If they have ever used them; ah, I see!
One half have placed their bullets in the pan,
And priming in the muzzle; nor have they,
Poor harmless things, a single bayonet
Half their line's length! I do the thought detest
Of shooting 'em; and will each man reward
Who'll capture ten of them unharmed.
You easily can do it. Now, my lads,
March on! march on! and show them you're the sons
Of England, and are loyal to her king:
Soon then you'll see them scatter o'er the hill
Like frightened rats from an old barn on fire."

The following self-luminous portraiture of Gen. Sullivan's defeat at Bedford is one of a multitude of similar and equal beauties:

"But Sullivan, who now in the command
Hath Greene succeeded, finds not needed time
To gain the required knowledge of the ground
(Which through the eye admission must obtain
By personal survey of all the scene),
Ere on him comes, in rapid move, the foe,
Superior far in numbers, discipline,
Artillery, and martial knowledge all;
Assisted by their fleet, as likewise by
A plan judicious of assault, which full
Adopting, with resistless ardor they
And dire impetuosity fulfilled,
And e'en a e'er Sullivan his troops could form:
But who with dauntless bravery returns
The fierce retaliating charge, until
Inhemmed is he on every side around.
For, unacquainted with the movements which
The enemy adopt (who captured had,
Withouten aught alarm, the patrols all
Stationed on Bedford road), they are inclosed
By first surrounding them in frequent charge,
Wherefrom a valor desperate alone
Could rescue any; and the slaughter now
Is general, and they at every point
Are routed and indriven."

Take these as specimens of felicitous word-weaving, but don't read too rapidly if you value your jaws:

"Yet ere the city is by Washington
Abandoned, he desires, and ardently,
The situation, strength, and operations,
To ascertain, of whom Long Island now
Possessed; and to have assured; and too to learn
What is the enterprise they next design.
All night and sleepless in his tent the Chief
Revolves their object probable, their plans,
And their resources huge; and how the best
Them to encounter should they him assail;
Or how secure retreat should need require
Full well assured is he, his forces now
Dispirited so fully by defeat,
Will ne'er the foe in open field withstand);
Till starting up long ere Aurora fair,
Led up th' horizon by her glittering star,
Twinkling o'er th' umbrageous hills, appears,
He, all resolved their plans to ascertain,
To Knowlton comes (a patriot pure was he,
And friend beloved of Washington), to whom
He opens his full heart: who ponders o'er
It deepiy; and, too, who shall be by them
Employed th' intelligence so wished to gain."

"But Washington his now position sees
All critical; foreshould he it retain,
His army must assaulted be at morn
By forces them outnumbering thousands ten,
And fast increasing still by regiments swift
Advancing from New York; and should he o'er
The Delaware attempt to force his way,
The passage had so perilous become,
By weather mild and misty recently,
Which softened had the late o'erfrozen ice,
That 'twas defeat to hazard. Or should he
Therein succeed, Jersey would to the foe
Be all upgiven again, which must depress
Hugely the public mind, and too forestall
Recruiting re-commenced full favorably.
Then, too, are Jersey's sons all resolute,
Repairing to the camp in numbers great,
Their sufferings to avenge upon the foe,
Which all must cease should Jersey be upgiven.

We cannot luxuriate longer at present over this inviting banquet of flowers and song. But any of our readers who choose can entertain themselves, for we venture to affirm that a part of the edition of this remarkable Poem remains unsold.

REVIEW OF THE MEXICAN WAR, embracing the causes of the War, the responsibility of its commencement, the purpose of the American Government in its prosecution, its benefits and its evils. By Charles T. Porter. Auburn, N. Y.: Alden & Parsons, 67 Genesee-st, 1849.

This seems, so far as we have been able to examine it, a succinct but clear and forcible exposition of the history and the results of that great national juggle and crime—the Mexican War. That it does justice to the intense wickedness and foolishness of our Government in its course regarding the war, will be sufficiently evident from the following sentences:

"In the war which we have examined, we see all these principles entirely disregarded. Impelled by a lust of conquest, the United States have exhibited in it a spirit of injustice, aggression and violence. The war which they have waged has been for the redress of no wrong, for the vindication of no human right. No principle of humanity is claimed to have been maintained by its victories. Nor are we entitled to any respect for the peace which followed. The same remorseless selfishness inspired alike its beginning, its continuance and its end.

"Without a cause worthy of a civilized nation, or an object the hope of whose attainment could inspire devotion, its history does not present a single circumstance which can excuse or palliate its unmitigated wrong. Possessing no pretence of any moral aim, utterly at variance with every object for which the heart of this age has sympathy, men must gaze upon it only in sorrow, unillumined by a ray of faith or hope."

With a singular inconsistency, however, the author says in his preface, and he verifies the remark throughout the Essay, "The subject of Slavery it has been the endeavor of the author to avoid." He does *not* believe that Texas was annexed for the extension and fortification of the peculiar Institution; or that for this the war was undertaken. "It cannot be proven," he says, "that the war had any necessary connection with Slavery." Cannot be 'proven'! The fact is patent. Mr. Porter thinks he has assigned the ultimate motive for the war in the minds of the Administration, when he says it was for 'conquest;' 'for the acquisition of territory.' But for what, in the name of all that is intelligible, was *territory* wanted, in just that quarter and at just this time, if not that Slavery might be established in it, and the Slave-master power in our national councils maintained in the ascendant? Mr. Porter's otherwise excellent Treatise has left out the part of Hamlet.

LAST LEAVES OF AMERICAN HISTORY: comprising Histories of the American War and California. By Emma Willard. New York: George P. Putnam, 155 Broadway. 1849.

The qualities of Mrs. Willard's style as an historical and narrative writer are very well known to the reading public. She writes with freedom and facility, groups her personages and incidents picturesquely, and leaves very distinct impressions upon the minds she addresses. With the spirit of her present work, which is the glorification of the American officers and armies in Mexico, we cannot sympathise at all. If she asks the question seriously in her preface, "Who would not do honor to any man who had fought at Buena Vista, or Contreras?" we must answer at once, 'We would not.' Ten to one he was at heart a ruffian to begin with; and he was in all probability made ten-fold more a ruffian by those scenes of carnage. As to the 'courage' displayed at Buena Vista, it was very much that of the rat who has been driven to a corner and is obliged to fight; and it was probably made up, in about equal proportions, of brutal desperation and the personal recklessness induced by alcohol, freely imbibed. It is idle to try, at this age of the world, to throw a glare of "glory" about such horrible and disgusting scenes of wholesale butchery.

The latter part of the volume, containing the sketch of California, is to us the more interesting; though this is occupied too much with mere personal details, and fails to give as it should have done, a just and comprehensive description of the country, its present condition and relations, and their remarkable antecedents.

THE COMPLAINT; or, NIGHT-THOUGHTS, on Life, Death and Immortality. By Edward Young, LL. D. New York: Robert Carter & Brothers, 285 Broadway. 1849.

In this clearly printed and handsome volume of nearly 500 pages, Mr. Carter has at last given us the Night-Thoughts, in a readable and convenient form; and we are bound to thank him, in the name of the circles we represent, for his judicious enterprise.

There is wonderful and unappreciated grandeur in this work of Dr. Young. That it is sombre, gloomy, almost sepulchral at times in its spirit and tone, is too familiarly known to need to be re-said. But it is vast, as the vault of the heavens, in the reach of its thought. It has about it the sublimity of the Judgment, and of Eternity. One cannot surrender himself to it without being borne into the presence of God and of the Future, and feeling around him the spirit and power of the Infinite and Invisible. The denseness and energy of expression, too, conjoined with this, the compression of arguments into phrases, the singular accumulation at points of memorable apothegms, conspire to place these "Thoughts" among the unique and sublime works of modern times. It will be a sign of promise and a reason for rejoicing if this fine edition shall be soon exhausted.

ADDRESS TO THE INHABITANTS OF NEW MEXICO AND CALIFORNIA, on the omission by Congress to provide them with Territorial Governments, and on the Social and Political Evils of Slavery. New York: Published by the American and Foreign Anti-Slavery Society. No. 61 John-street. 1849.

A very able and effective address, prepared with evident care, and fitted to lead those for whom it is especially designed to right and beneficent action on the subject of slavery. It is matter for devout thanksgiving, however, that it is not so needful as it is able; and that the Providence of God, preoccupying California with the immense masses of hardy and intelligent freemen from the north who have literally poured into it as a mighty stream for months past, has virtually decided the question of the existence of Slavery there against the South. The destiny of the WORLD may have been, *has been*, changed, without the marshalling of armies, or the sounding of trumpets among the clouds of Heaven, by the simple discovery of flakes of gold along a watercourse. The man who carelessly picked them up, was all unconsciously putting forward the hands on the dial of Time. He was laying the corner-stone of a grand empire. He was opening the gates of a new era.

Truly, God's ways are higher than ours; and even the wrath and violence of man, his love of adventure, his lust for money, he makes to praise him.

FRANKLIN'S BIBLE CARTOONS, for the School and the Family. Designed by John Franklin. New York: C. S. Francis & Co., 252 Broadway. Price 12½ cents.

The second number of this proposed series has been issued, and contains four very good wood-engravings; representing the blessing of Abraham by Melchizedek, the sending away of Hagar and Ishmael, the offering up of Isaac, and Eliezer's meeting with Rebekah at the well. The design of this series is excellent—to convey to the minds of children more vivid impressions of Scripture scenes; and their execution thus far has been very fair. Other numbers are in preparation, representing the Life of Joseph, the Lives of Adam and Noah, and of Joshua; each in four engravings.

THE CHRISTIAN PARLOR MAGAZINE, devoted to Literature, Morals, and Religion. October, 1849 New York: George Pratt, 116 Nassau-street. Vol. VI, No. 6.

A very good number of this well-designed and much-deserving monthly, containing articles from Prof. Tappan, H. T. Cheever, J. A. Hawley, Prof. Porter, of Yale College, J. S. C. Abbott, and other well known and skilful writers. We have said so much of late in favor of this magazine, and have expressed so earnestly our hope that it would take the place in Christian families of the merely literary and fashionable monthlies, that we shall feel bound to keep a sharp look-out upon it, to see if our commendation has not been excessive. We are bound to say that so far it deserves all we have said of it.

The Irish Apostle.

We have already noticed this paper with approbation, and made our readers acquainted with its spirit and object. It is published monthly, at Dublin, and edited by Rev. A King, under the direction of a Committee, auxiliary to the American and Foreign Christian Union. It is fitted to be greatly useful among Roman Catholics, whom it approaches in a kind and liberal spirit, and with not only an Irish nationality, but an American sympathy. It ought to be circulated gratuitously in Ireland, far and wide. Friends of the Irish Mission can assist the object by contributing to it, through the A. & F. Christian Union, or by subscribing for the "Apostle," at the office of the "Union," No. 150 Nassau street.

SELECTIONS.

Translated for The Independent.

From Prof. Tholuck's "Hours in Devotion."

"But Mary stood without at the *sepulcher*,* weeping."—JOHN xx. 11.

This is the Magdalene who had been possessed, and whom the Savior's word had redeemed from the power of darkness—according to the ancient opinion, the same with the sinful woman who had bedewed the Savior's feet with her tears, and wiped with the hair of her head. With stronger bands than the hearts of others must her heart have been knit to him, since when she had gone forth at the same time with the other women, with the other Mary, the wife of Cleophas, and with still more women from Galilee, and these others had hastened away from the empty grave to the disciples, she alone stopped to weep her grief all out. How that strength of faith shames every one of us, which we find even before the out-pouring of the Spirit among those whom the Savior had drawn to himself! A Nicodemus, who dares to come to the living Jesus only by night, after the shameful death had destroyed all the fastenings with which he had cleaved to the Prophet "come from God"—precisely then took courage to ask from the Governor the corpse for preservation, and to announce to all the world that he is his disciple. Mary, what a struggle of faith must also have burned in thy heart, as thou then stoodest at the grave's door! That he, whom thy soul loved, had as *Victor* burst that door, this thou *daredst* not yet believe; and that he had gone helpless and traceless for ever from the earth, certainly that thou *couldst* not believe! In such ebb and flow of heart, her love nevertheless holds fast; though even "had her hope vanished, her love never."

* Be not conformed to *this* world."—ROM. xii. 2.

So says the apostle Paul—the wisest of the inspired writers. And why not? Because this world, this *aion*, age, scene of existence, or rather the body of sinful men, is not a *proper world* for us—not worthy to be so engraven and established *en permanence* on the living tablets of the soul. As a standard, a pattern, a model, it is not fit to be so honored—we should be *independent of it*, and seek rather to *stamp* it than to be *stamped* by it. It is, to be sure, a difficult task to resist the moulding influences of *our lives* —the insinuating *vitia tempia*. To *refuse to take an impression* from the *age* in which we live, and the world by which we are surrounded, requires strong faith in *that* world which is to come. But in so far as the present world is corrupt, we are *called to the attempt*. The *shape* of our physical system and condition *must* of course be *given* us, be *determined for* us, very much by *outward circumstances*; but not so that of our *minds* and hearts, which were made for eternal life. H.

* So spelled in my old English Bible.

Death a Great Teacher.

BY REV. LEONARD BACON, D.D.

The following article, and another which will appear in the next week's *Independent*, are republished from the *N. Y. Evangelist*, in which they were first published a year and-a-half ago. This is done at the suggestion of a friend, who thinks them appropriate to a season in which so many families have been taking lessons of the great teacher, DEATH.

That is a grand and beautiful thought which the Apostle Paul sets forth, at the close of the third chapter of his first Epistle to the Corinthians: "Therefore, let no man glory in men, for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come,—all are yours, and ye are Christ's, and Christ is God's."

First introducing the great thought in a particular application, the Apostle seems to kindle and rise as he attempts to utter it, till at last it expands into one of the sublimest views which the Scriptures afford, of the dignity and blessedness of those who believe in Christ. The teachers of the word, he seems to say, "whether Paul, or Apollos, or Cephas,"—whoever they are, and whatever their gifts and endowments, are your servants, for Christ's sake; they are God's gifts to you, the humble instrumentality which he employs in leading you to Christ, and making you partakers in the blessedness of his kingdom. All things, I say, for "the world" itself, this universal frame of things, is in the same sense your's; it is God's instrumentality to do you good. The earth, the sky, the sun, the stars, the interchange of day and night, the circle of the seasons—all are full of God, and are suited to bring you, by their silent, ceaseless teaching, into communion with Him whose glory fills the earth and heaven. Yes, all things, whether "life or death"—life, with its constant changes, its slow maturity and swift decay, its gladness and its sorrow, its brighter moments and its hours of gloom,—death, too, with its dread certainty as to the event, and its more dread uncertainty as to the hour, with all that is terrible in its accompaniments, and all that nature shrinks from in the process, and all the darkness of the grave—yes, all things—all that touches you, or to which you are related, whether "things present or things to come," whether the delusiveness and instability of the one, or the grandeur and eternity of the other—"all are yours, and ye are Christ's, and Christ is God's." All things are yours; for God, who gave Christ to the world, has given you to Christ, and you are his.

Such is the reach and grandeur of the Apostle's thought. The whole frame of nature, the whole system of God's providence in regard to man, the whole course of human existence in life and in death, with all the relations of that existence to things present or things to come—all that affects man's being, or has any bearing on his welfare, belongs to the same system of evangelical and saving influences with the living ministration of the gospel. The evangelical lessons and influences that fill the spheres of nature and of providence, like those which radiate from the living ministry, are lost, in one sense, to the unbelieving and unteachable. But, on the other hand, as the preaching of the gospel in words of articulate sound, though it be to them that perish foolishness, is, nevertheless, to them that are saved, the wisdom of God, and the power of God, to salvation. So God's own preaching, in the ministries of nature and the ordinances of his providence, is ever more effectual to them who are saved—effectual as a moral and spiritual influence, tending to the perfection of their immortal being. It is in this way that all things work together for good to them who love God, who are the called according to his purpose; and this is the very thought that labors in the Apostle's mind, struggling to find some adequate utterance, when he says to them who are Christ's, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come—all are yours."

I have been led to think much—as God has given me much occasion, recently, to think—of death, and of the ends which are answered by death, as one of the laws of our existence in this world, and as one of the elements in the important system of influence by which God acts upon men, to form and discipline their character as subjects of his government. What would the world be—this world of sin and temptation, this world so full of conflicts and of spiritual dangers—what would it be, without the mighty moral influence which comes from the fact that all men die, and from the fact that the universal law of human mortality is in all respects just as it is? Think how God preaches to men from every hoary monument on which are carved the names of other generations—from every mound which unforgetful affection waters with its tears—from every open grave—from every coffin which the workmen that have made it are carrying through the street—from every bed of pain where heart and flesh are failing. Think what lessons from God there are in every sickness, in every pain, in every mark of advancing age, in everything that reminds us of death. How vain would be all other preaching; how utterly and universally hardened in unbelief, and the idolatry of the things that are seen, would men become, if it were not for the great fact, constantly revealing itself, and constantly making men conscious of their relation to a world not seen—the fact that all men die. Who could be saved, of such a race as ours, in such a world as this, if it were not for death? In vain would the heavens declare the glory of God, and the firmament show his handiwork; in vain might God pronounce his law, in thunderings from the mount that burned at his presence; in vain might Christ appear with offers of forgiveness, and of God's eternal favor; in vain would be all teaching, and all persuasion and entreaty, if men were to live here forever, and if the things which are seen were to them eternal. How soon, if death had not become a part of the arrangements of man's existence here; how soon, if unbelief and worldliness, atheism and sensuality, ambition and covetousness, could be immortal upon earth, would this world become a hell of wickedness. Let us thank God that there is in the world such a teacher as death; such an expositor of the reality of things: such a revealer of eternity; a preacher of God's own truth, armed with the awfulness of God himself; a preacher so stern, so convincing, so constant in his appeal to conscience, and so omnipresent in the performance of his work. Let us thank God for that dread decree, that stern arrangement of love, no less than of justice, by which it is appointed to all men once to die.

Luther's Table-Talk.

PRECIOUSNESS OF THE WORD.

"Oh! how great and glorious a thing it is to have before one the Word of God! With that we may at all times feel joyous and secure; we need never be in want of consolation, for we see before us, in all its brightness, the pure and right way. He who loses sight of the Word of God, falls into despair; the voice of heaven no longer sustains him; he follows only the disorderly tendency of his heart, and of worldly vanity, which lead him on to his destruction."

THE FICKLE HEART.

"The heart of a human creature is like quicksilver, now here, now there; this day so, tomorrow otherwise. Therefore vanity is a poor miserable thing, as Ecclesiasticus says. A man desires and longs after things that are uncertain and of doubtful result, but contemns that which is certain, done, and accomplished. Therefore what God gives us we will not have; for which cause Christ would not govern on earth, but gave it over to the devil, saying, 'Rule thou.' God is of another nature, manner, and mind. I, he says, am God, and therefore change not; I hold fast and keep sure my promises and threatenings."

CHRIST'S RULE.

"How wonderfully does Christ rule and govern his kingdom, so concealing himself that his presence is not seen, yet putting to shame emperors, kings, popes, and all such as think themselves wise, just, and powerful. But hereunto belongs a *Pierophoria*—that is, we are sure and certain of it.

"Jesus Christ is the only beginning and end of all my divine cogitations, day and night, yet I find and freely confess that I have attained but only to a small and weak beginning of the hight, depth, and breadth of this immeasurable, incomprehensible, and endless wisdom, and have scarce got and brought to light a few fragments out of this most deep and precious profundity."

THE VICTORY OF FAITH.

"The school of faith is said to go about with death. Death is swallowed up in victory. If death, then sin. If death, then all diseases. If death, then all misery. If death, then all the power of the devil. If death, then all the fury of the world.

"But these things do not appear, but rather the contrary; therefore there is need of faith; for an open manifestation of things follows faith in due time, when the things, now invisible, will be seen."

MISCELLANEOUS.

The Lord's Prayer.

BY REV. A. B. CROCKER.

THOU Fount of Life! Source of beneficence!
Far more constant than the friends who've loved us,
Dearer than those who watched our infant years,
Thou only supremely art "*Our Father.*"

Throughout this, and the mirrored worlds beyond,
Wherever there is aught that lives, thou art;
Yet when our hearts would ask some priceless boon,
We lift each trusting hope from Nature's shrine
To thee, benignant One, "*who art in heaven.*"

Truly we venerate the name of sage,
Of sire, patriarch, priest and prophet;
Yet with deeper rev'rence we oft would breathe
This spirit's tribute, "*Hallow'd be thy name.*"

As we look abroad, and see whole nations
Cringing 'neath the scepter of a despot,
Ensnared by sin's most subtle sorcery,
With yearning hearts we plead: "Thou God of grace,
Speed the promise, and let '*Thy kingdom come.*'"

Then shall the sons of pride unbend their will,
And yield to thee, whose "counsels are of old,"
The sov'reign right to purpose and to do;
Sure that each plan's a prophecy of good,
All will delight to say, "*Thy will be done.*"

Done,—not merely in some stray thoughts of ours,
Or passions never tempted to rebel,
Or in those virtues easy to perform;
But, to the measure of each acting mind,
Fully done, "*on earth as 'tis done in heaven.*"

We crave no viands from the banquet-hall,
Nor spicy cordials from a "sunny clime;"
Content with what each day reveals and gives,
Hoping well of all which the future hides,
We ask, "*Give us this day our daily bread.*"

Should envy, malice, jealousy, or scorn,
Assail our character, and blight our name;
Let no thought of vengeance ever rouse our wrath,
But pard'ning others, may we dare to pray,
"*Forgive our debts as we forgive our debtors.*"

As round our path, in dazzling, legion forms,
Sin lurks, with its beguiling treachery,
Intent as vultures seizing on their prey,
We plead, "*Into temptation lead us not.*"

Ills unnumbered ever swarm around us;
If we look for rescue to the finite,
We perish in a tyrant's ruthless grasp;
Then, mighty God, "*deliver us from evil.*"

Thy mandate binds alike the prince and peasant,
And thy scepter encircleth the world:
All things exist, and act, and terminate
In thee alone; "*For thine is the kingdom.*"

To guide the strong aspirings of each mind,
And mould the passions of a nation's heart;
To cast down empires, and new thrones erect;
To bend all things to one majestic plan,
Is God's prerogative: "*Thine is the power.*"

In each of Nature's awe-inspiring forms,
Where wisdom ever moves in majesty,
And goodness smiles in sympathy and love,
There in splendor shines thine own effulgence.
Accept our homage: "*Thine is the glory.*"

This kingdom, power, and glory, like thyself,
Are above the change, blight, or touch of time:
Around this vast and wondrous universe
They onward move, expand, and shine "*forever.*"

To each desire embraced within our prayer,
We set the seal of deep sincerity;
To all that we have asked, and thou hast promised,
Affix that fiat—changeless seal, "*Amen.*"
New-York, 1849. [*Chris. Intel.*

How to Teach Children.

The following, from a sheet of Rev. Charles Brooks, of Boston, accords nicely with our notions of what constitutes the true mode of teaching the young:

"If you find an error in the child's mind, follow it up till he is rid of it. If a word is spelled wrong, be sure that the class is right before it is dismissed. Repeat, and fix attention on the exact error, till it can never be committed again. One clear and distinct idea is worth a world of misty ones. Time is of no consequence in comparison with the object. Give the child possession of one clear, distinct truth, and it becomes to him a center of light. In all your teaching—no matter what time it takes—never leave your pupil till you know he has in his mind your exact thought."

Puseyism and its Paternity.

Professor Greenleaf, a distinguished Episcopalian, who filled the Professor's chair in the law department in Harvard College, in a letter recently written by him, gives this attestation:

"I have long been convinced that Puseyism was the legitimate fruit of the unreformed portion of our liturgy offices and ceremonies, and that we should never be clear of this error until we complete the reformation begun by Edward VI. A vigorous Protestant scion was grafted on a Romish stock, with an intention of cutting away every Romish branch as soon as the Protestant graft was well in bearing. But Elizabeth prevented this, and hence the church has continued to produce two sorts of fruit; and the cultivation more recently bestowed on the Romish branch has caused it to outgrow and choke the other. The only remedy is a revisal of our liturgy and symbols, to clear them of all those parts on which these Popish errors are hung. They should not be suffered any longer, like the children of the captive Jews of old, to speak 'half in the speech of Ashdod.'"

Folly of Infidelity.

Man has, for the most part, misconceived the use of the great facts which have been graciously placed within his reach, through the instrumentality of science and research. In his fond conceit, he would throw aside his allegiance to God, and, arrogating to himself the command of the very elements, would, from having learned to use, fool himself into the vain imagination that he could create the world afresh, and fashion it more in accordance with his infinite understanding. To this end does the Age of Reason insidiously urge its victims; nor are they few, for the plant is of rapid growth. Deadly though the poison is which lies concealed within the captivating exterior of this plant, we fear that there are few of its cultivators who have taken the trouble to analyze it and to test its properties, with patient assiduity and an earnest desire to elicit the truth. Captivated by the perfumed atmosphere which ever floats around the object of their admiration, they are dead to all its inherent defects; and pluming themselves on their own fancied superiority over those who acknowledge the trammels of loyalty, subjection, faith, and allegiance to the Supreme, they on all sides spread their toils for the waverer and wanderer from the fold of the true Shepherd. Of these there is never any lack, and many there be who fall into the net thus laid for them; for the creed of the Freethinkers is, to minds untutored by education and moral culture, a most inviting study. It can be shuffled off or on, as the humor suits, with the slightest exertion of the wearer; and if it holds out no prospects of reward, it at least is silent as to punishment.

Little matter of wonder is it then that, during the excitement of pursuit, and at a period when the life-blood courses through man's veins and arteries with healthy rapidity, such notions as were professed by a Bolingbroke, a Volney, or a Shelley, appear in their holiday attire. If, however, we trace these men in their hiding-places, and sift their secret thoughts in that fearful moment when the pulse flags and the limbs refuse their office, while the reckless souls, hanging between heaven and hell, can find no city of refuge, and compare their last hours with those of the meek but steadfast believer, and the practical Christian, the tinsel will soon drop from off the worthless theory; and the doubting disciple of a creed which begins and ends in nothing, will be rudely awakened to his danger, and fly for succor and protection from his own devices, to the foot of his Savior's cross.—*London Times.*

The Men to Make a State.

"*The men to make a State must be intelligent men.* I do not mean that they must know that two and two make four; or that six per cent. a year is half per cent. a month. I take a wider and a higher range. I limit myself to no mere utilitarian intelligence. This has its place. And this will come, almost unsought. The contact of the rough and rugged world will force men to it in self-defence. The lust for worldly gain will drag men to it for self-aggrandizement. But men so made will never make a State. The intelligence which that demands will take a wider and a higher range. Its study will be man. It will make history its cheap experience. It will read hearts. It will know men. It will, first, know itself. Who else can govern men? Who else can know the men, to govern men? The right of suffrage is a fearful thing. It calls for wisdom, and discretion, and intelligence, of no ordinary standard. It takes in, at every exercise, the interests of all the nation. Its results reach forward, through time, into eternity. Its discharge must be accounted for, among the dread responsibilities of the great day of judgment. Who will go to it blindly? Who will go to it passionately? Who will go to it as a sycophant, a tool, a slave? How many do! These are not men to make a State.

"*The men to make a State must be honest men.* I do not mean men that would never steal. I do not mean men that would scorn to cheat in making change. I mean men with a single face. I mean men with a single eye. I mean men that consider always what is right; and do it, at whatever cost. I mean men who can dine, like Andrew Marvel, on a neck of mutton; and whom, therefore, no king on earth can buy. Men that are in the market for the highest bidder; men that make politics their trade, and look to office for a living; men that will crawl, where they cannot climb: these are not men to make a State.

"*The men to make a State must be brave men.* I do not mean the men that pick a quarrel. I do not mean men that carry dirks. I do not mean the men that call themselves hard names; as Bouncers, Killers, and the like. I mean the men that walk with open face and unprotected breast. I mean the men that do, but do not talk. I mean the men that dare to stand alone. I mean the men that are to-day where they were yesterday, and will be there to-morrow. I mean the men that can stand still and take the storm. I mean the men that are afraid to kill, but not afraid to die. The man that calls hard names, and uses threats; the man that stabs in secret, with his tongue or with his pen; the man that moves a mob to deeds of violence and self-destruction; the man that freely offers his last drop of blood, but never loses the first; these are not the men to make a State.

"*The men to make a State, are themselves made by obedience.* Obedience is the health of human hearts: obedience to God; obedience to father and to mother, who are to children in the place of God; obedience to teachers and to masters, who are in the place of father and mother; obedience to spiritual pastors, who are God's ministers; and to the powers that be, which are ordained of God. Obedience is but self-government in action: and he can never govern men, who does not govern first himself. Only such men can make a State."—*Bishop Doane.*

Trees for Ornament.

Set out as many trees for ornament this fall as you can. Every healthy tree properly transplanted will be worth a dollar to you, and will increase to that amount the value of your property in the estimation of every person of good taste. Elms, maples, willows, firs, and other forest trees should be intermixed about your premises—the proper time for transplanting which, with the exception of the fir, is now near at hand. You can dig your holes, and get ready your compost for filling in, during leisure hours, and the soil removed from the holes, by being exposed for some months to the ameliorating action of the atmosphere, will be highly increased in value by the fructifying agents it imbibes, and insure a more healthy action of the roots with which it is brought in contact, the ensuing spring. The fall of the leaf is a proper time to perform the business of transplanting.—*Hallowell Cultivator.*

Cracked Wheat, or Wheaten Grits.

This is an article of diet which has recently been introduced amongst us, the good qualities of which ought to be universally known. As an ingredient for puddings, &c., to take the place of tapioca, rice, faolena, &c., it cannot be too highly recommended. But our object at this time is to call the attention of those to it who labor under any bowel complaints, which are so almost universally prevalent. As an article of diet for such persons, we think it decidedly the best thing we have yet seen. Possessing all the necessary ingredients for the most wholesome nutrition, it is in the form, when properly cooked, which best adapts it to soothe the stomach and bowels when in a diseased or irritable state. Those who have tried the article are almost universally much pleased with it.

Good Taste.

The following very happy and equally true sketch is from the *London Quarterly:*

"You see this lady turning a cold eye to the assurances of shopmen, and the recommendation of milliners. She cares not how original a pattern may be, if it be ugly, or how recent a shape, if it be awkward. Whatever law fashion dictates, she follows laws of her own, and is never behind it. She wears very beautiful things which people generally suppose to be brought from Paris, or at least made by a French milliner, but which so often are brought from the nearest town and made up by her own maid. Not that her costume is either rich or new—on the contrary, she wears many a cheap dress, but it is always pretty, and many an old one, but it is always good. She deals in no gaudy confusion of colors; nor does she affect a studied sobriety; but she either refreshes you with a spirited contrast, or composes you with a judicious harmony. Not a scrap of tinsel or trumpery appears upon her. She puts no faith in velvet bands, or gilt buttons, or twisted cordings. She is quite aware, however, that the garnish is as important as the dress; all her inner borders and beadings are delicate and fresh, and should anything peep out which is not intended to be seen, it is quite as much so as that which is. After all, there is no great art either in her fashions or in her materials. The secret simply consists in her knowing the three unities of her dress—her own station, her own age, and her own points—and no woman can dress well who does not. After this we need not say, that whoever is attracted by the costume will not be disappointed in the wearer. She may not be handsome or accomplished—but we will answer for her being even tempered, well informed, thoroughly sensible, and a complete lady."

SENSEOPATHY.—A correspondent, whose sad experience has been very impartially divided between Homœpathy and Allopathy, sends the *Providence Journal* the following parody on the lines which have lately gone the rounds of the papers, touching these two schools of medicine:

Take the open air,
The more you take the better;
Follow nature's laws
To the very letter.

Let the doctors go
To the Bay of Biscay;
Let alone the Gin,
The Brandy and the Whisky.

Freely exercise,
Keep your spirits cheerful;
Let no dread of sickness
Make you ever fearful.

Eat the simplest food,
Drink the pure cold water;
Then you will be well,
Or at least you ought to.

DEFERRED ITEMS.

NET PRODUCT OF TWENTY YEARS OF WAR.—*M. Emile Girardin*, editor of the *Presse*, who was a member of the Peace Convention, has commenced the peace agitation with great vigor. He has set on foot a petition to reduce the army to 180,000 men, and in support of it presents the following table, showing the cost of war to France, in *men*, from 1791 to 1813.—

Levy of June 24, 1791 - - - -	150,000 men.
" September, 1792 - - -	100,000

JUDGE MCLEAN'S ACCOUNTS.—Twenty years ago Judge McLean retired from the General Post-office. A few days ago, says a Washington letter writer, a clerk adding up accounts discovered that a balance was due him by government of $400, for which a warrant has been issued in his favor, to be forwarded.

TRADE SALE.—The Booksellers' Trade Sale, just concluded at the auction rooms of Cooley & Keese, was the largest in its results that has ever transpired: the proceeds amounting, within a trifle, to $250,000.

Since the above paragraph was put in type the Sale of Messrs. Banks & Platt has been held, and the total amount of their sales is estimated at nsar $500,000.

PASSPORT FOR COLORED CITIZENS.—Rev. J. W. C. Pennington, the respected pastor of the Colored Presbyterian Church in this city, writes to the *Religious Herald* an account of the Peace Convention at Paris, of which he was a member:

"While preparing to leave London for this city, not knowing but I might wish to visit other parts of the country, I did not feel willing to let the opportunity pass to see if our minister at London would be less liberal, or less just, than the French minister was liberal; I therefore called at the residence of the American minister, No. 1 Upper Belgrave-street, and applied for a passport, which was without hesitation made out and handed to me. I feel the more gratified to state this fact, as the intelligence had just reached Europe that Hon J. M. Clayton, Secretary of State, had decided that colored men could not receive passports from the Department at home, and many here were crying shame. I feel pleased to embrace every such opportunity to wipe this reproach from our Government. I take great pleasure in bearing testimony to the gentlemanly reception Mr. Davis the new Secretary of Legation gave me. He is worthy of Massachusetts and worthy of his father. He was particularly kind in directing me to the French minister to get my passport completed."

The Archdeacon and several of the Clergy of the Diocese of MADEIRA have signed a declaration, against the continuance of caste distinctions among Christian converts. The Bishop of Calcutta also has signified his entire concurrence; and it is believed that the whole subject will soon be dealt with more resolutely than has hitherto been the case.

GOLD.—A correspondent of the *London Times* says: "It will hardly be believed, that the whole quantity of gold currency in the world, taking it at its usual estimate of £150,000,000 sterling, would only weigh about 1,150 tons; and that in bulk, a room 20 feet long, 12 feet wide, and 10 feet high, would hold it all."

Measures have been taken to restore to their original position all those stones of Stonehenge, which have fallen within the memory of man.

ELIZA COOK'S JOURNAL.—Who has not wished for a more familiar acquaintance with Eliza Cook? Where is the child that has not loved his playmates better, the cottager who has not better loved his home, the grand-dame to whom the old arm-chair is not dearer, for her? How many homes has she bright